

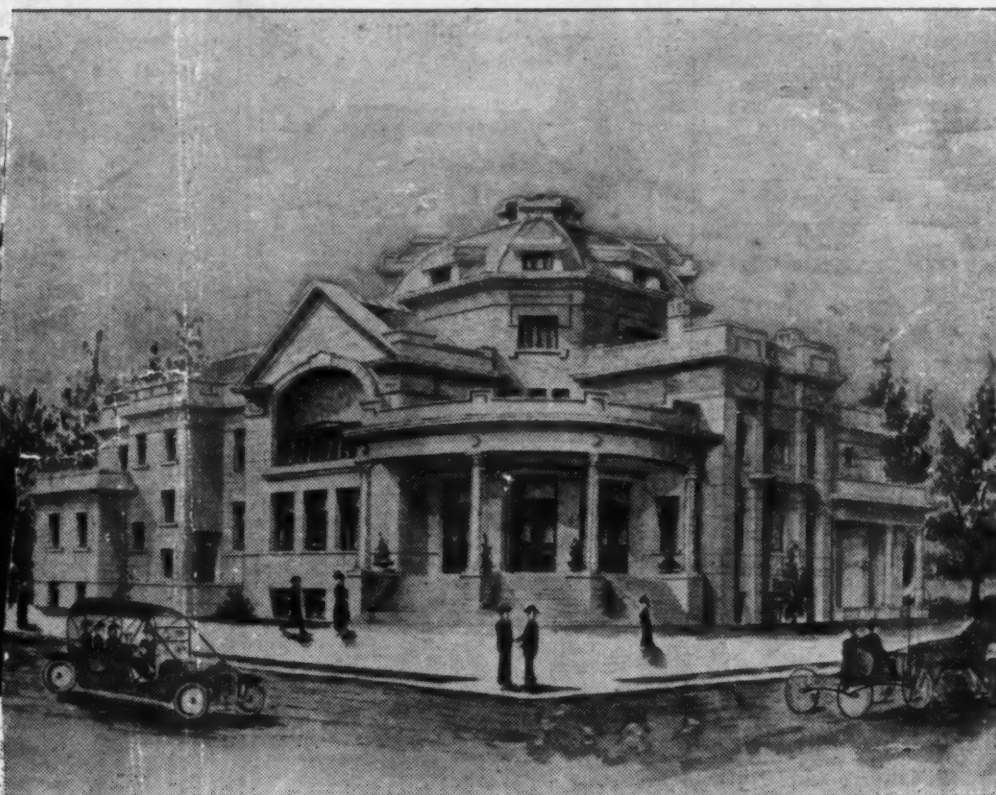
# THE CHRISTIAN CENTURY

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*Beautiful New House of Worship Being Erected at Fulton, Mo., Where Rev. T. B. Winter is Pastor.*

THE NEW CHRISTIAN CENTURY COMPANY

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# The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

## Opportunities of Old Age

Encouragement for Those Whose Years are Fast Increasing

BY J. S. KIRTLEY.

ew of the irritation that resulted from Doctor Osler's face- and now famous remark about the uselessness of men after the forty, and the advisability of chloroforming them, at that age, we may pause at the threshold of the new year, to see what it has to offer to those who are growing old. Doctor Osler is quite right to feel indignant that his harmless figure of speech is treated as though figures never lie, in a rhetorical way, but he is quite right to be glad that he encouraged a discussion which is bound to provide a prophylactic to render the chloroform treatment unnecessary. The pugilists have taught us that physical florescence is at thirty-five, and, beyond that, one is "the old man," who "comes back." But we have found that intellectual, aesthetic and moral power grows for twice that length of time, and moral power may increase as long as one can keep alive. Let the old man cheer up, then, for if they can keep up the other powers, they are the best of it, anyhow, besides, the psychical can take charge of the physical and, even after the latter has reached its best, can make up to all the work speeded from it. So it seems that all that is to live in the higher realms and thereby improve the world is not half bad. It will develop the former all the while and add something to the latter.

### The Opportunities of the Fathers.

Time gives encouragement. There have been aged as well as youthful wonders. Pope says he "lisp'd in numbers, for the time came," though some people think he never did anything but repeat limp. Mozart was playing tunes at four and had no need of the harpsichord at twelve. David was a boy wonder. Alexander Hamilton was writing and talking like a statesman and prophet at twelve. But we must not forget that Moses had years of preparation for his life work, and was 120 when it ended. Even then his eye was clear, his step elastic and his ready for other conquests. At seventy Lord Brougham was Chancellor of Edinburgh University, and Thomas Carlyle was rector of the same institution at the same age. Wordsworth became poet laureate of England at seventy-three; Thiers became president of France at seventy-four; Humboldt began his "cosmos" at seventy-six; Benjamin West painted his great picture "Death on the Pale Horse" and was elected president of the Academy at eighty; Dryden wrote his "Absalom and Achitophel" at eighty and translated Virgil at ninety; Goethe wrote the last part of Faust when he was eighty-two; Gladstone conducted his Midlothian campaign, which we watched so anxiously, at eighty.

Time is repeating itself today. Young William James Sidis is the wonder of Harvard and Boston by his work in philosophy and mathematics, while Nicolas Wiener is making a similar mark at Cornell. But Senator Cullom, of Illinois, is planning to go to the senate at ninety; John Bigelow, diplomat, author and statesman, at ninety-one is still a man to reckon with in public life; Henry G. Davis, who was eighty-two when he ran for the presidency of the United States in 1904, is now a candidate for the senate from West Virginia; Judge Simeon E. Baldwin, governor of Connecticut, is seventy; John Burroughs and John Muir are still as forcible as famous. Dr. J. B. Rich, of New York, is writing a treatise on the human body at ninety-four. All of these show that the old men do not have to "come back;" they can stay on, without apology or permission.

These cases are exceptional and we face the question as to what conditions are growing more favorable for the usefulness of old age. To that question a most emphatic affirmative answer can be returned, supported by a variety of cogent considerations. At too, in face of the fact that young men are eminent in

the leadership of many of our great enterprises. For one thing, we do not now hear so much booming and boasting and boasting of young men as contrasted with middle aged and old men. That silence is significant.

### The Lengthening of Life.

Life is growing in length, according to the actuaries, and growing in strength, as well. Better housing and bathing facilities; more effective treatment of diseases, through surgery and trained nurses and milder remedies; the discovery and treatment of preventable diseases, especially among children; the greater strength due to escape, rather than recovery, from disease; an increasing sense of the sacredness of the body which leads to its better training and to its more direct control by the mind—these are some of the things that have increased the span of life.

Still more help is coming. It would be strange if the sociologists failed much longer to give special and illuminating study to this social group, and it would be unpardonable if the specialists in the study of human nature should continue so exhausted by the study of boys and mothers, and abnormal psychology that they could not advance to the study of old age, as such. When they approach that part of their task, some of our interest will center on old age and its opportunities will be more clearly defined. We have been all too willing to chloroform grandpa, provided he would leave us his old clock in the corner and some good stock that cannot be cornered.

In this age of diversified work, old people find tasks for which they were not fitted in their earlier years, because of the obtrusive and dominating character of the physical and the immaturity of the psychical. Some opportunities belong exclusively to old age and older men are as criminal in neglecting them as are the young in neglecting those that can never come back after the years of youth are gone. "Age is opportunity no less than youth itself, though in another dress; and as the evening twilight fades away, the night is filled with stars, invisible by day." We all agree with Longfellow.

Then, old age seems to be assigned to the higher, the uncommon tasks, because the old have the equipment for it, if they have been wise all along. Their temptations are great, to be sure, temptations to become selfish because their old companions leave them so fast; to become censorious, because the younger people do things so differently from the way these old people did when they were young and to forget that the old people of their day found the same fault with them; temptation to become impatient at having to be served when they would rather serve others, and having to wait, when they want to go home.

The higher ministry of the old is a varied and valuable one. No home seems complete without at least one old person. When they are not allowed to feel that they are useless, they will become companionable, and that will lengthen their lives, according to Doctor Rich, and strengthen the lives of the younger. Grandmother Lois was indispensable to little Timothy and the great Gladstone playing with his four-year-old grandchild was sublime. The old have an opportunity to mature themselves, let the frosts of the years turn the acids to sugar, and become philosophical historians of the providences of God. They are at the decorative period of life. Beauties come out, that no one could know in advance, as the frost brings out colors in the leaves which they had given no sign of before. They may render a fourfold special ministry to the young—a ministry of illumination as to the possibilities of old age; a ministry of inspiring appreciation; a ministry of intercession, as the aged Samuel rendered to Israel; a ministry of reception, giving the rest of us an opportunity to do something unselfish in ministering to them. As said a wise man, so say we all,

"The hoary head is a crown of glory."

## Social Survey

BY ALVA W. TAYLOR

### How Temperance Fared in the Last Election

Some premature headlines were flung out by those to whom the wish was father of the thought to the effect that the temperance tide had turned to the ebb. Now that the smoke of battle has cleared away and the results are all in, a calm assessment of fatalities and victories can be made. It certainly does not show any ebb in the tide. Missouri went "wet" by 200,000 but that was not because Missouri is a "wet" state on the question of the open saloon. Oklahoma was quite as emphatic a victory for the other side for the booze crowd lacked 45,000 there of repealing the law. This fine new state has tried it on and that makes the victory significant. Oregon, like Missouri, was premature in bringing on the fight yet the majority was not disheartening there. Florida was a disappointment because it was counted as surely "dry" but the issue was not saloon or prohibition but county option or prohibition. The same was true of Missouri and Oregon. Washington registered some great local option victories; Bryan won for county option in Nebraska; Ohio held her own; Tennessee gave the liquor crowd so black an eye that they ought not to be able to appear in public for some years; in Minnesota out of 22 members of the legislature who sought return and were defeated 18 were against county option and the Governor has promised to sign a bill if it is passed; in West Virginia, Michigan and New Jersey the results were eminently satisfactory to the Anti-Saloon League and in liquor-ridden, trust-ridden Pennsylvania the beer and boodle machine majority was reduced from 300,000 to 33,000. In Indiana there is some danger of losing the county law in favor of a town and township measure but it is not because of a clear cut victory on the issue but because of other issues shadowing that of temperance. However it will be remembered that the same thing was feared two years ago and did not happen. In Florida the result would doubtless have been otherwise but for 40,000 negro votes that are counted purchasable.

### How Not To Do It

The result in Missouri was expected by most men of calm judgment. The majority of 200,000, however, was never expected by the coolest politicians nor by the brewers themselves. Missouri is local option by a large majority, but thousands of good temperance folk thought it folly to vote regulation out of a city like St. Louis, believing it would be the worst stroke that could be dealt temperance because it would create a free-whisky city with open defiance of law. It was a case of premature undertaking. But it cost the liquor dealers literally hundreds of thousands. Every voter in the state received several packages of "wet" literature, and a moment with a pencil will tell a story of stamp and printing bills that is staggering. Then thousands had to be rallied and no one but the gentlemen interested will ever know how much it cost to keep Adolphus Busch and his business in the state. It will doubtless give much heart to the booze dealers and their friends, and many a local option county will have to fight the battle over because it gave a majority against state wide prohibition though it was safely "dry" itself. Worst of all, the effort to defeat prohibition dragged every other referendum ballot down with it and such propositions as a mill tax for the university, a new state capitol building, a road tax and pensions for teachers were defeated in the mad frenzy of the ignorant and saloon instructed voters to defeat the prohibition amendment. They were instructed to vote "No" on every proposition in order to be sure they voted right on Number 10. Even the "dry" country counties gave enough of a majority to have defeated the amendment had the large cities not voted.

### How Some Liars Figure

Figures do not lie, but liars do figure. In this gentle art the booze boomers do mightily excel. Their most notable exploit was when they showed "dry" Kansas had more prisoners than "wet" Minnesota. This they did by counting up the federal prisoners at Ft. Leavenworth and adding the Oklahoma convicts that Kansas was boarding for the sister state while she was erecting a penitentiary. Now comes a more easily wrought out case. The internal revenue reports show that more liquor was consumed this year than last. The actual figures, reckoned on the report of the Internal Revenue Commissioner on amounts withdrawn from the bonded warehouses

and breweries, for consumption, are an increase of 7,646,340 gallons of spirits and 3,180,620 barrels of fermented liquors. This, say the booze boosters, shows that the "dry" wave is ineffective and that prohibition does not prohibit. First they do not tell us that the amount is yet behind 1907 by 12,336,386 gallons of spirits, while the increase in fermented liquors was less than one-third of that over last year's total gain for the brewers. Second, they do not tell us where the increase was made. And here is where the lie comes in for it is not in "dry" territory. The amount of spirits produced in the districts containing the nine "dry" states was less than one-half that of the year before, and there was a marked decrease in the beer withdrawals. These districts include Vermont and New Hampshire with Maine and put South Dakota with North Dakota and thus reckon up the sins of those three "wet" states to the account of the nine "dry" ones. A surer reckoning is found in the districts that include such "dry" states as Alabama and Mississippi, or Kansas and Oklahoma. In the former the withdrawals were reduced to one-fifth and in the latter to one-tenth that of the year before. The great increase came in the great cities. The districts containing New York, Philadelphia and Chicago show increases of 3,862,943 gallons of spirits and 1,636,601 barrels of beer. It simply shows the effect of immigration and the city-ward movement on drinking.

### Better Than Party Fealty

Since Mr. Bryan's victory in Nebraska there is less talk about his "repudiation." It is hoped his party will have a little keener conscience and learn that the time is coming and is even now at hand when the moral sense of the voters is not altogether dead. Would that our other great preachers of national righteousness would speak out and act so boldly. The following phrases sound wholesome and explain Bryan's bolt:

"As Democrats we are opposed to allowing the tariff barons make the tariff laws; we are opposed to allowing the trusts to make and enforce laws against private monopoly; and we cannot indorse the doctrine that the liquor-trust—the basest of all trusts—should control the making and enforcing of liquor laws."

"I am not willing to turn the Democratic party over to the breweries and make it the open and avowed champion of the liquor interests—our party has a higher mission than that."

"The liquor business is on the defensive; its representatives are for the most part lawless themselves and in league with lawlessness. They are in partnership with the gambling hell and the brothel. They are the most corrupt and corrupting influence in politics, and I shall not by voice or vote, aid them in establishing a reign of terror in this state."

"I shall neither speak for Mr. Dahlman nor vote for him. I hope to see him defeated by a majority so overwhelming as to warn the brewers and distillers and liquor dealers to retire from Nebraska politics and allow the people to act upon the liquor question as they do on other questions."

"It looked awhile as if Claude Porter, the Democratic candidate for governor of Iowa, had been elected. The liquor plank in the Democratic platform was largely responsible for Mr. Porter's defeat. Another reminder that the party cannot afford to offend the moral sense of a state in order to catch votes controlled by the liquor interests."

### Temperance Notes

The Manufacturer's Record, published in Baltimore, recently contained a strong editorial on the economic waste of liquor drinking.

The French Chambers have passed a law forbidding the customary payment of workmen in checks in order to prevent the liquor shops from cashing them.

The German Reichstag will be presented a petition signed by 200,000 names, asking for local option on the liquor trade. The sale of spirituous liquors dropped 40 per cent in Berlin during the last year.

Delaware, Ohio, has set a salutary example by fining a physician \$250 for prescribing intoxicants when it was not needed for medicine.

Birmingham, Ala., went dry with the state and it was prophesied that she was ruined because workmen could not be secured. She now breaks the census record by increasing her population 245 per cent in the decade.

Uncle Sam's sleuths have been at work in Cincinnati, and as a result more than 100 saloon keepers have been haled before the judge and fined from \$25 to \$100 each for violating the federal laws. How much worse would blind tigers be?



## Editorial Table Talk

### A Day for Childhood

With the Christmas feelings still active in the hearts of Christian people, there should be a general participation by the churches in Child Labor Day, Sunday, January 22. The National Child Labor Committee, 15 E 22nd St., New York, offers to send to all ministers, upon receipt of a postal card, the fullest information upon the progress of this reform. The restriction of child labor by suitable laws, well enforced, has progressed with encouraging rapidity since the organization of the committee six years ago, and thousands of little boys and girls have been rescued from coal mines, glass factories, cotton mills, cigar and cigarette factories, and have been given an opportunity to grow and study. Yet much remains to do. In thirteen states little children under fourteen years of age may legally work in factories and many other industries. In twenty-five states children may work in coal mines and other dangerous occupations; and in thirty-three states they may work all night in glass houses, cotton mills or other factories. Child labor in street trades and sweatshops is almost entirely unregulated and only New York and Ohio have enacted suitable laws for the protection of little messengers from the moral hazard of the night service. Here is one of the most obvious and typical social services in which the church may engage. In city churches and in the towns every minister of Christ should lift up his voice against that system of greed which makes capital out of child-life. Child Labor Day is a device by which the Christmas sentiment may complete itself.

### A Providential Opportunity

That the Council on Christian Union organized at Topeka is actuated by a larger purpose than appears in its constitutional account of itself every person present at the hour of its organization knows full well. It was felt there that a positive forward step was being taken out of the unfortunate exclusiveness into which the Disciples had fallen. The fact that the Council states itself to be composed of Disciples and that its purpose is to propagate "the great cardinal principles of our movement" is no doubt a partial explanation of the lack of interest of the religious press in the action taken at Topeka. The *Congregationalist* (Boston), in referring to the many expressions by the religious editors of the United States published some weeks since in *The Christian Century*, explains its own failure to report the forming of a Council on Christian Union on the ground that there was nothing new or significant in the purpose of the Council. There is no "great news" in the fact that a large gathering of Disciples "had issued a call to all Christians to unite." The *Congregationalist* continues:

Most of the letters indirectly reminded *The Christian Century* editors that while the Disciples in their convention had said something about union they had not done anything, and therefore there really was no news to report. The inquiry seems somehow to have anticipated this reply, for the fact was mentioned in it that the Episcopalians in their convention at Cincinnati and the Congregationalists in their National Council at Boston had talked of union and that their talk had been generally commented on in the newspapers. But the answer to this was that both these bodies had taken some practical steps looking toward union outside of the circle of their own organization, and this fact made their proposals for further steps really news.

This, of course, as we pointed out last week, is the inevitable construction the bystander will put upon the official statement of purpose of the Council on Christian Union. It is bound to be regarded with suspicion as simply a more aggressive step by a "very denominational denomination" (as one of the editors characterized the Disciples) to further its own particular doctrines and organization.

But this attitude of mind on the part of the leaders of other Christian bodies only enhances the Disciples' opportunity. It is the psychological moment for our Commission to publish an address of such breadth and vision and reasonableness as will convince the Christian world that the Disciples do occupy a thoroughly unsectarian position, that in propagating our "great cardinal principles" we have in mind only those principles which are "great" and "cardinal" to all Christians as well as to ourselves.

The correspondence of the editors of the religious papers has attracted their attention to and interest in any deliverance which the Disciples may make. But in view of our being the complainants in the case we may look for a more drastic examination of our proposal than would ordinarily be given it. It will be the greatest achievement of our history if the Commission will justify the confidence in our unsectarian purposes created by *The Christian Century's* interpretation as quoted by the *Congregationalist* in the article cited above:

However, our brethren of the *Christian Century* have taken the matter in a genuinely Christian spirit. They tell their readers frankly that the chief reason why the declaration of the Disciples' Convention failed of notice "is the feeling that Disciples are making sectarian capital out of their Christian union talk." They tell us all that "this clannishness is being fast overcome," and say, "Our deepest concern is to be interpreted by the molders of Christian opinion to the church universal as a people who believe in the duty of Christian unity and already are striving to practice it." This is news, and good news. We are glad to circulate it.

It is in this direction that our progress lies rather than in the establishment of any dogma or ordinance or form of church government.

Meanwhile, all earnest hearts of the brotherhood will abide instantly in prayer that our Commission may be guided by the Holy Spirit of God to meet bravely its providential opportunity.

### Dramatizing "In His Steps"

The recent articles on Dr. Charles M. Sheldon's work appearing in *The Christian Century* give added point to the already church-wide interest in his unique work in Topeka, Kan. The innovation of this season in Dr. Sheldon's church is the dramatization of the famous story, "In His Steps." The author-preacher has been assisted in the preparation of the story for acting purposes by Prof. F. H. Lane, of Washburn College, the school of which Central Congregational Church is spiritual guide. The young people of the Christian Endeavor societies were the actors, and the play was given in the church itself. No attempt was made at stage setting or make-up. These, indeed, were conspicuous for their absence. President F. K. Sanders of Washburn College was heard to remark: "Perhaps I should be ashamed to confess it, but my eyes were moist several times." It is said that the young people entered into the production of this play with much the same spirit of devotion as characterizes the villagers of Oberammergau in their presentation of the Passion Play. "They entered so fully into the spirit of their beloved pastor," says Superintendent of Schools, J. Sidney Gould, "that they made the drama scenes from real life." He continues, "The audience was not the theater-going crowd, satiated with artificial thrills until a real one loses its force, but they were Central Church members and in sympathy with the message of their pastor. It was to them a great religious message. Never before had the real meaning of *In His Steps* impressed them so deeply. And in this fact Dr. Sheldon finds his greatest satisfaction. It is not to create a new school of acting, or to launch Endeavor Societies into amateur theatricals, or to show what Jesus would do with the stage; but to impress again the great message of his ministry, namely that the Christian is one who follows in the steps of his Master."

### Unused Resources

There came to hand a few days ago a letter from a friend in Palestine. It referred to the serious illness of a member of the family to which the letter was sent and added the words: "I earnestly pray she will soon recover. It is not much for God to do."

The faith of this oriental friend is of the true Semitic type. The writers of the Bible shared it. To them all God's work in the world was immediate and special. The blessings received by his children were his specific and definite gifts. There was no doctrine of second causes with them. God could do all things, and of whatever blessing any of his people craved or received, it could be said with fullness of conviction, "It is not much for God to do."

Our view of Providence is not the same perhaps. We have learned to trust God's ways of working and to employ prayer less as a means of securing things we want than as the medium of spiritual intercourse with the divine Father. Prayer is something more than begging for good things. Yet the element of petition must never be lost sight of for it too is a part of prayer.

It is not the thrusting of intrusive demands upon God, but rather the effort to secure such union with Him as shall be able to ap-



appropriate the gifts already provided for us. These gifts come rather through our harmony with the universe in which God is ruling than through direct and specific action on his part. But prayer is the means by which this harmony is secured, and these enrichments become available for us.

Why should not one have perfect health? It is one of the gifts of God and it is a little thing for God to do to provide for us healthy and vigorous bodies. And yet even God cannot so bless us without our co-operation with his ways of working.

To live in obedience to the laws of life, and then to add the rich experience of companionship with God, is to appropriate the blessing of health in ways that are almost certain to bring strength and happiness.

Far more certain would this method be in attaining vigor of body than to employ endless medical remedies, and still harbor the careless disposition and the worried and unquiet mind. Yet there are people, who pass their days in that mood and still have the hardihood to ask God to give them health.

We do well to ask God to provide us competence of knowledge and of culture. An education is the gift of God as well as the acquirement of the studious mind. Why should we not pray that God will so enrich us? "It is a little thing for him to do."

Yet we know full well that education does not come by the mere exercise of prayer. It can only come by the serious and consistent work of the student. It can only complete itself in the desire for self enrichment that pursues and urges on the spirit to new endeavors through the years. And upon all this effort the divine blessing should rest through the urgency of prayer. In the truest of senses, it may be said that God gives us our education.

Yet there is many a young minister, who prays for success in his work, and for a fuller knowledge of the word and works of God, who is unwilling to pay the price of the effort and the courage required to possess himself of the very enrichments that lie within his reach, and for which he is constantly asking. It is only as prayer is supplemented with consistent effort that it comes to result. Yet the education is not less the gift of God. And to him who puts himself into the attitude where it becomes possible to take advantage of the divine gift, the discovery is soon made that it is not much for God to do.

The social redemption which sensitive souls feel is essential to the higher effort of our age, is equally the gift of God to urgent petitioners. It seems like a great request that we should make of God, when we ask Him to answer our prayer, "Thy Kingdom come, thy will be done on earth, as it is in heaven."

Yet even this is not much for God to do. If he could have a consecrated and trained company of servants for a single generation in this world of ours, he could bring to pass even more than the fondest dreams of prophets and apostles.

The thing for which we pray, as eager seekers after the highest good, is as truly God's gift as is health or sanity or friendship, and yet it tarries ever for human co-operation. We have to believe, first of all, that the kingdom can really come because it is the will of God, and because we are willing to make ourselves the high agents of its arrival.

When that great moment arrives, the saving of the world, not in the superficial sense of getting people to join churches, but in the true and apostolic sense of securing their adjustment to the divine program in individual, domestic and social life, will have come. That is the divine event toward which the whole creation moves. Whether it is far off or near at hand must be for the people of God to determine. He at least, the Father of spirits, waits to co-operate with the company of the faithful in bringing it to pass. "It is not much for God to do."

### Measured Optimism

The world is growing better, but the millennium is far off. It will take hundreds of years of endeavor, hard work, and sacrifice to bring about ideal conditions. The poor will be with us always, but their condition will be greatly improved from what it is at present. America is the great melting pot of the universe, and upon this country will devolve the work of spreading civilization and aiding the weaker members of the human races. Our big cities are doing much toward solving the problems of curbing vice and aiding the unfortunates. The rich are growing more tolerant and more sympathetic toward their weaker brethren. The so-called "muck-rakers," who have described the condition of labor and capital in America and exposed political corruption and vice, have done much toward aiding the uplift movement.—*Jane Addams.*

There is a charity which consists in withholding words, in keeping back harsh judgment, in abstaining from speech, if to speak is to condemn. Such charity bears the tale of slander, but does not repeat it; listens in silence, but forbears comment; then locks the unpleasant secret up in the very depths of the heart.—*Selected.*

### Prayer for the Local Church

It is possible that in many churches the first prayer should be that the number of departments be greatly reduced. The organization should fit the workers and the field. Efficiency, not uniformity, is required. The city church is no model for the country church. One church should by its zeal stir up other churches to good works, not to thoughtless imitation.

The church is a missionary institution. By reason of the benefits it has received, it is debtor to the whole world. The complete prayer assumes this obligation. Whatever is inconsistent with the gospel of the grace of God should be removed from the teaching and practice of the church. A genuine revival begins within the hearts of those who already profess allegiance to Jesus. They search their own lives to find what evil thing is in them. They examine their creeds for the purpose of eliminating dogmatic statements that are no longer helpful to faith. Then they tell others what God means to them.

Common honesty is as much a virtue in a church as it is in a man. Loose methods of business dishonor a church and weaken its testimony. There are those who seem to think the coal dealer ought to wait indefinitely for religious organizations to pay their bills. Recently a minister asked the officers of his congregation to see that his salary was paid and stated that he was borrowing money for living expenses. The answer he got was that he ought to be glad he could borrow money. A minister is seldom justified in taking legal action to collect his salary, and for this reason some churches have no financial conscience. They are crooked and ought to be listed with the dead beats. Congregational honesty is a proper subject for discussion in the mid-week service. The facts should be stated in plain words.

The church is a teaching institution. The unenlightened, sincere disciple may do as much to hinder spiritual progress as the openly vicious and irreligious. That a man is at peace with himself is no guarantee that he is right. Before we respect his opinion, we must be assured that he has an enlightened conscience. If Christianity is to maintain its hold upon the world, its adherents must know what it is and what sort of world confronts it. Disciples of Jesus are under obligation to study their Bibles and the history of the church. The social and religious conditions of Christian and non-Christian lands demand the attention of the church member. Bible study is interesting when it is related to life. Helpful sermons deal with vital themes. The most eloquent and faithful minister is powerless in the presence of a congregation that will not take time to study the great questions of religion. It has been said, and probably with truth, that there are congregations that will not permit a man to preach a sensible sermon. The members of such congregations are ignorant of the things of true religion and expect their preacher to be a mountebank. Sober and earnest statement of truth is dull preaching to them. They are pleased with exaggeration and noise. They prefer the exposure of the sins and errors of their neighbors to the explanation and enforcement of their own duty.

The church must be the champion of the weak and oppressed, or else deny its Master. The poor are still with us. They need counsel and encouragement. They need instruction. Some of them ought to receive sharp rebuke. In its concern for the means to carry on its work a church may not hear the cry of the unfortunate. It may overlook the sins of the prosperous who give money for religious purposes. No respectable Christian conscience of this age is satisfied with giving loaves of bread to the poor. Nor is it enough that we provide jails and penitentiaries for criminals. The chief business of Christianity is to strengthen men so that they will not commit crime and to remove from them temptations too great for them to bear. To save a drunkard is a splendid service, but it is far better that boys never become drunkards. If we fix our attention upon rescue work and disregard the means of preventing crime and misery, we shall get a distorted view of life and religion. Is not this what is wrong with some of the churches? They are organized for the saving of wrecks and have no skill in training the young so that they will not come to ruin. Let us pray for a vision of the church's whole duty.

Mid-week Service, Jan. 12. Matt. 18:19, 29; 21:18-22; John 15:7, 8; Acts 12:5.

# Interpretations

By George A. Campbell

JANUARY 1, 1890.

Dear Father—The beginning of another new year reminds us of the new world in which we live. All things are new. The old world has passed forever. It has passed because it was false, and therefore could not withstand the light of truth. The prophet Darwin sealed the doom of the old and the false. If the church is to live it must give voice to the new theology that accepts without apology the thorough-going evolutionary theory. I have often wondered that the church was so long in coming to this glad day of emancipation. The dark ages were not confined to a century or two but extended to your generation. I cannot conceive how men could be so blinded.

As I look back upon the church at home I now feel resentful toward it. It did not minister to me at all. The minister simply taught what a false theology had taught him. He was even wooden in his presentation of the false.

And of course you must know that I do not now put much value upon the family devotions in the old home. They were mostly meaningless repetitions.

Well, I am now fully settled in my first pastorate. I remember that you suggested that the truth of my "new views" would be proved or disproved by their power to help souls. Very well, I accept the challenge. Certainly your old theology would be in a bad plight if tested by that principle. Am sorry I could not be with you during the holidays; but being anxious to make good in my initial work I am sticking close to the task.

Your son,

DONALD.

JANUARY 1, 1895.

Dear Father—It is difficult to get away from church work in mid-winter. In the city we cannot do much in the summer so we have to drive all the harder in winter. Then Christmas brings festivities for the children, and these demand time and attention. Hence it seems that it is impossible for me to be with you at Christmas time.

I have done away with Santa Claus in our Sunday-school. The children must be taught the truth and not superstition. Emancipation from the long thralldom of the false can only be gained by adhering to known scientific truth. It is the truth that makes free. I have been preaching a series of sermons on "The Falsity of Orthodoxy." In these sermons I riddled the cosmogony of Genesis, the Mosaic authorship of the Pentateuch, the single authorship of Isaiah, the Pauline authorship of Hebrews and many other false positions of criticism. Our salvation must come by being absolutely loyal to facts: "Facts," "facts," "facts" is about all I am saying to the people. There is no hope for the church unless its members be taught to calmly and coldly weigh facts. In a sermon on "The Resurrection of Christ" I questioned if there were scientific proof of his body coming up from the grave. A woman who had just lost a child grew hysterical during the sermon. A splendid illustration, it was, of the need of factual preaching. During the past five years I have been simply laying the foundation for future building. Some, here, think I have accomplished nothing; but they cannot see the necessity of clearing away the rubbish.

Your son,

DONALD.

JANUARY 1, 1901.

My dear Father—It seems to me that I never had quite the feeling for you that I have today. Yesterday there was born to us a fine baby boy. That boy has made a great change in relationships. Its mother has a new glory to me, and you and mother are now valued anew by the divine spirit of fatherhood that has come to me. "Fatherhood!" How carelessly I have used that holy word! I am today for the first time but dimly aware of its infinite reaches. A new year and a new life bring to my soul today a strange mingling of joy, reverence and awe. Your love for me has always been the love of a father for a son; while my love has been halting and blind. My newborn babe has taught me. All my study and thinking appear poor teachers compared with that little lump of breathing and crying flesh. Perhaps I have misunderstood the value of experience; and perhaps, too, I have underestimated the value of emotion. Doubtless I am beside myself this morning, but my books seem awfully cold and irresponsible at this moment. I am in the presence of a babe that makes every particle of my soul tingle with hitherto unfelt emotion. As I turn to science I do not find that it has any satisfying word. It knows not the origin of life. The deep mysteries of this babe in its powers and possibilities are beyond the analysis of the laboratory.

I wonder, father, as I said, if I have not undervalued the emotions of men. At this moment, full of ecstasy as I am, they seem to me to make up the most of life. The rationalist has not much to say in any great moment of life, in any real crisis. Perhaps God reveals Himself by spiritual contact with the souls of his people more than through the laws of the material. The last union evangelistic meeting that was held here I refused to participate in on the ground that it would be emotional. Well, in the depth of my soul there are great questions today; but they are too unorganized for utterance. Please give my fondest love to mother. What a good mother I have been blessed with! She must come very soon and see the baby. Oh yes, I was about forgetting, we have named the little fellow after you. I hope he may grow up to follow your pure and noble example. With increasing love as the years flit by, I am,

Your very affectionate son, DONALD.

JANUARY 1, 1906.

My dear Father—Your Christmas box and words of love reached us Christmas morning. With what expectation and eagerness we opened it! Of all gifts and words those from the old home are the dearest. Tears filled our eyes, and joy our hearts as we looked over these symbols of your love. Julia will write mother all about the good time we had. Archibald has talked all day about you and grandmother. Julia said today, "Don't you think Archibald grows more and more to look like grandfather?" I tell you he is a fine-looking boy.

Now, father, I have a suspicion from mother's letter that you are not well. I am coming up to see you soon and I will doctor you up.

You asked about the church. Well, we are really having good times in our ministry here. I am preaching religion more than theology these days. Years ago I used to lecture on the chemistry of the food, but now I just spread the table and ask the people to partake. The most would never interest themselves to analyse the bread and

meat, but even without the analysis they seem to keep their health.

I think the chief hindrance to spiritual growth is—what word will express my thought? Is it legalism or formalism or what? The disposition to rest in the form or institution and not grasp the reality behind them must ever be paralyzing to the soul. Religion exists only because the soul of man and the spirit of God are capable of holding holy communion. There are many evidences that as a church we are growing in the deeper appreciations of the great verities of our Christian faith. Christ is exalted over our lives. He is finding new entrance to souls long stationary because of an undue exaltation of a few doctrines. He is leading us all to a sympathetic appreciation of his church universal. We are seeing that all forces are to be brought in subjection to his kingdom. He is calling the young to consecrate themselves to heroic every-day service. He is more than ever breathing his consolation over the sorrowing. Yes, we seem to be growing in faith, hope and love and therefore growing Christward. May he teach us still greater obedience, still purer worship so that the light of his counsel and the benediction of his presence may be ours in a still fuller measure.

Remember that one of these days I will stroll up the old lane, and in the evening sit around the old fireside with you and mother. Your most affectionate son, DONALD.

JANUARY 1, 1911.

My dear Father—Thus have I begun a letter to my father on Jan. 1 for many years; but a few weeks ago he passed to the land where our postal facilities can render us no service. I shall in a way keep up my custom and think of him as though I were writing him a letter. He died as he lived in the Christian faith. He believed in God as Father, in Christ as Savior, in the church as His body and in a good, clean useful life. He excused others for fading far below the ideal life, but not himself. He had the iron of martyrs in his blood, and the kindness of a mother in his heart. His Christianity was vital and vitalizing. The symbols of his faith were those of his generation; but back of these symbols of doctrines and forms was the reality of God. Our thought-forms must ever be imperfect. They change from age to age—but no matter how crude they may have been in any generation that generation has somehow got to reality through them. I no longer have any suspicion of a sneer at the historic faiths. I think them tremendously good. They are monuments to the glory of man's attempt to measure the infinite. My father did not take great interest in the disputes of today over science and criticism. His own communion with God and his personal debt to Christ led him to think that his faith rested on indisputable evidence. My father was right. The skeleton-form of his religion is not ours—but the reality of his must be the reality of ours. The critic and scientist have no word to say about the ultimate. They may change the form of the skeleton; but they do not nor can they affect the breathing soul of Christianity.

Long it is, since my father's son has ever discussed a question of criticism in the pulpit. That throne of inspiration, revelation and influence is for religion.

Dear Father, whosoever thou now mayest be, what new mysteries thou now mayest be looking into, whatever new and vaster conceptions of our Christ thou mayest already have gained, whatsoever new work thou mayest have set thy hand to, or whatsoever old friendships thou mayest have renewed and new companionships thou mayest have formed, no matter about these, thou still lovest thy son, and he still signs himself,

Thy most affectionate son, DONALD.



# Conservation by Church Erection

## The Economic Philosophy of the Meeting House

BY JOHN R. EWERS.

A church conserves the religious life of a community. It indicates permanence, faith, conviction, service. What a fort is to an army, a school house to the scholars, a factory to the mechanics, the hospital to the sick, the home to the outcasts, all this and more is the church to the people of a neighborhood. Within a block of my home stands a beautiful stone church, the masterpiece of Cram. Its solid stone tower is visible for miles around. Its hilarious chimes and the deep, rich tones of its bells peal out the grand hymns of the church echoing over the roofs where ten thousand people dwell. Like a benediction come these twilight hymns. This stately church with its various departments ministers helpfully to a vast throng.

I said that the church building is a conserving force and I wish to strongly emphasize that idea. We are just awakening to the need of conservation. The president of Ohio State University says that we have been like irresponsible boys, breaking, ruining and wasting our seemingly exhaustless resources. Maturity brings the sense of responsibility. The stern fact that our prodigality may mean suffering for our children gives us pause. Future generations will rise up and bitterly condemn us for the wild recklessness with which we have despoiled our forests and ore-lands, for the senseless exhaustion of our soil, for the cruel annihilation of animals like buffalo, seal and birds, for the base and foul murder of men, women and tender children in our various industries, and even for the selfish and foolish exploitation of men's religious impulses.

### Waste in the Realm of the Spirit.

Yes, we are wasting our very soul-life. There is wild devastation, waste and ruin in the realm of the spirit. Well do we need to learn the lesson of conservation. First of all we are losing much by a superficial evangelism. Now I yield to no man in my appreciation of sane evangelism. We must never quench the spirit of soul-winning. We glory in our evangelistic zeal and in the contribution which we have made to the religious world in the sanity of method and the simplicity of truth. But I am sure that in this dawn of our new century we are ready to have done forever with that type of evangelism which seeks the exaltation of the glories in numbers more than in character; which makes its appeal to unprepared people through mob-psychology; which breeds sectarianism and violates every divine law of normal growth. I am sure no man would endorse such procedure. Such evangelism does not build up the church of the living God. It destroys.

### Loss Through Bad Management.

Having said so much for a certain type of evangelism, I wish now to say that inefficient pastoral care is also responsible for large losses. No condemnation can be too severe for the minister who for any reason does not shepherd his flock. Thousands of new members are annually lost because of the careless, indifferent, ignorant or tactless attitude of local ministers. Again many are lost, especially in our communion, through our wretched system, or rather our lack of system, in the transfer of membership, while a fourth immense loss, and possibly the greatest, when we duly weigh its significance, is occasioned by inadequate housing. I know whereof I speak, for I began my ministry in an old, deserted, Salvation Army barracks, located on a back street, next to a stable

(which contributed generously of flies and odors) in one of our eastern cities. Bitterly I learned the lesson that the house does make a difference. My heart goes out to the man who is trying to proclaim the truth in a hall, vacant store room, or discarded church. As an intelligent, generous brotherhood we should rush to the relief of such. Conservation demands it.

### Statesmanship in Holding as Well as Getting.

How long would an efficient general sit complacently while his army was losing 66,000 in the rear while 100,000 new recruits marched up in front? Yet that is about the present situation among the Disciples. Statesmanship demands that we make every possible effort not only to gain all that we can but to hold all that we get. It is child's play to pour water through a sieve. Let evangelism lead prepared and taught people into our churches whom we may reasonably expect to continue in the fellowship; let the ministers, feeling their obligation before God, seek the hundredth sheep who goes astray; let us have a greater care that members, moving to other towns or cities become identified with some good church, and, through our Board of Church Extension, let us provide adequate church buildings in respectable neighborhoods for all our groups. (By the term "respectable neighborhoods" I would not for a moment be understood as not favoring work among all classes of people.) The wisdom of the ages has evolved two proverbs, "An ounce of prevention equals a pound of cure" and "A stitch in time saves nine." Recent days witness the appreciation of this wisdom and the adoption of prophylactic methods. To prevent, guard, preserve, conserve—these are the big words now. In the realm of medicine we are learning to employ physicians to keep us well and to guard us from contracting disease. We are even talking about eugenics and insisting that every child has a right to be well born. Pittsburgh used to be scourged by typhoid fever, but preventive measures have now practically abolished that plague. The great winning battle against tuberculosis presents another striking illustration of my idea. Last week at an industrial exposition I looked upon the tuberculosis exhibit. There, in jars, along the wall, were lungs in various stages of the dread disease. Upon the wall was a red incandescent lamp above which were the words, "Every time this light goes out someone dies in the United States of tuberculosis." It went out every one-half minute! Our government has appointed a National Health Commission with Dr. Irving Fisher of Yale at its head, and great souls are predicting the day when disease will have been banished.

### The Court-plaster Method.

Those of us who are especially interested in philanthropy and social problems remember the remarkable address of Miss Jane Addams delivered at the National Convention of Charities and Corrections at St. Louis last spring. She said that the "court-plaster" method of philanthropy must be abandoned in dealing with defectives, dependents and delinquents, and that the protective and preventive measures must be adopted. We will continue to help widows, but we will go one step further and inquire how they became such, and if the husband and father had his life cut short because of industrial accidents or because of unsanitary factory conditions, we shall correct these. Our Associated Charities organizations are doing the same kind of work.

Shall the church lack this worldly wis-

dom? Jesus, in one of his parables, endorsed business in Christianity. I conceive it as the business of the church to prevent spiritual accidents, to administer the anti-toxin of the gospel, to apply the "salt" of the spirit, to prevent every possible loss and to preserve every holy attainment. Herein lies the supreme value of the Bible school. The crowning glory of Church Extension is also here. Church Extension is one of the mightiest conserving forces among the Disciples. If we accept as true the principle I have been developing it involves the loyal support of this agency.

### The Work of E. W. Darst.

Permit me to show you precisely how Church Extension does conserve. Some ten years ago that saint and martyr, E. W. Darst, went out into Irving Park, Chicago, put up a pine board tabernacle, preached the gospel with power and gathered a choice company of people into the kingdom. This group represented no large amount of wealth. They purchased a fine corner lot, raised a substantial sum of money and were at the end of their resources. It was the crisis. At the last moment they called that church building expert, that master of his task, that man who for more than twenty years has given without reservation his abounding energy, his keen business ability and above all his inspiring personality, the genial secretary of Church Extension—George W. Muckley. He satisfied himself that the venture was a safe one. The community was not over-churches, the group was responsible, there were no debts, the location was desirable, the prospect for successful growth seemed bright, therefore he loaned them \$3,500. I had the joy of helping to repay a considerable portion of that loan, when minister of this church. This group has developed into a strong, generous congregation which on a recent Sunday dedicated, free from debt, a fine, new gymnasium and took an even deeper place in the heart of the community.

### Peter Ainslie's Work in Baltimore.

This year all eyes are turned toward the beloved president of our American Mission Society, that choice spirit, Peter Ainslie. How many of you know the history of his remarkable work? Some years ago a group of devoted Disciples went from Calhoun St., Baltimore, over to Fulton street with Mr. Ainslie. This was a rapidly growing part of the city and desirable church sites were at a premium. However on a certain day a block of lots was to be placed on sale. Mr. Ainslie sent to the Board of Church Extension a map with the lot indicated in red ink that he wished to secure. At the sale he "bid in" the best corner lot at \$5,250 and put up the last dollar he possessed to secure it. At 10 a. m. the office in Kansas City received a message advising that the lot had been thus optioned. In response to hasty telephone summons the board convened and at 11 o'clock the wires vibrated with this cheering news, "Board grants \$7,000 to secure lot and to help erect Sunday-school portion of building." As the building grew many people contributed generously and today the Christian Temple with all its marvelous activities owes its life to the prompt action of the Board of Church Extension.

### Love is the Pre-requisite.

It all waits on love. Our churches are the embodiment of love. Long ago a cathedral was being built and the master builder commissioned a youthful sculptor to carve a statue of the Virgin Mary. The youth was highly elated and with fine spirit he set to



work. It was the romantic period of his life; he dwelt in a golden atmosphere of love and it was but natural that he should carve the features and figure of his sweetheart. Lovingly he toiled, singing as the chisel touched the marble. His heart glowed with ecstasy as the object of his affection emerged from the rock. At last it was finished, and all the workmen marveled at its superior beauty. But the architect was filled with envy at their words, and he sought to hide the beautiful statue by placing it high in the nave among the shadows of the roof. The youth and maiden married, lived happily together, reared their good children and passed out into the great beyond. Only the tradition of the Virgin lived on in the town. Centuries rolled by. The gnawing tooth of time wore away the exterior of the cathedral, and the rains and frosts loosened the stones. One night there came a terrible storm, which

tested every timber and stone in the little city. The morning dawned with a singular brightness. All was cool, clean and sweet after the violent storm. Early the town's people went to mass, but they knelt awestricken upon the sacred floor, for a shaft of brilliant light had broken through the roof and fell transfiguringly upon the long-hidden statue of the Virgin, which glowed with a heavenly beauty. It was the statue which had been carved in love and it is now the chief treasure of the cathedral. A little window has been placed in the roof so that at a certain hour every morning the light floods the image and the Virgin stands forth as though instinct with life. The old verger tells you the story in a low, tremulous voice; a smile steals over his kind face as he concludes and pointing to the glorious figure in the nave he whispers, "Love did that."

Pittsburgh, Pa.

## BROADENING SYMPATHIES

Extract from a sermon preached at the Walnut Hills Christian Church, Cincinnati, Ohio, on New Year's Day, on "A Safe Chart for the 1911 Voyage."

BY A. W. FORTUNE.

We have just entered upon another year. We have set out upon a voyage upon an unknown sea, and we need a safe chart that will serve as our guide. The man who pilots his boat through the Ohio has his chart of the river. He may not know where all the dangerous places are, but he knows where the deep channel is and that is the thing that is essential. Perhaps one trouble with most of us is that we have not found the deep channels; we spend too much of our time in the shallow waters. The result is that while we ought to be enjoying the voyage we are too often running against snags, or bumping against rocks, or getting stranded on the sand-bars.

### Past Should Help Future.

No two years are exactly the same, but the experiences of the past ought to help us for the future. We know where we have found the deep channels during the past, and these experiences ought to help us in making out our chart for the future. We do not need a chart that marks out in detail our voyage; that would make life a burden; it would hinder instead of help. The constant watching of the chart would make it impossible for us to enjoy the voyage. But if we have a chart that tells us in a general way where the deep channel may be found, we will be able to make the voyage in safety and to get the very most out of it.

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To get the most out of the new year we need to have broad religious sympathies. I do not mean that we should hold our own convictions any less strongly than we do at present, but perhaps we need to have more respect for the convictions of others. Many are missing the real joy of the Christian life because they have too narrow a view of the whole thing. Religious prejudice has done much to narrow man's outlook upon life. I have recently read a remarkable book of essays by Samuel McCord Crothers. In one of these essays he discusses national prejudices. He says he greeted a Lancashire manufacturer on his return from the United States. "How did you like it over there?" he asked. "I didn't expect to like it," was the answer, "and I didn't like it as well as I expected. It was brag, brag, all the time, and when I found I was beginning to brag too, I thought it was time for me to come home!" Dr. Crothers says, "The trouble comes, not from something the traveler sees which he dislikes, but from some prepossession which makes him dislike what he sees." When one has that spirit when he travels he is not helped as much as he ought to be.

### Narrow Sympathies Makes Cynical Disposition.

Too many times we have gone forth to see the faults of our religious neighbors, and having that spirit, these faults were about all we were able to see. We need to push out of these shallow channels into the deep waters. When one's religious sympathies are narrow he becomes critical, and even cynical. He not only becomes critical of those who do not wear the same name that he does, but he becomes critical of his own brethren also. I am anxious that my sympathies shall broaden religiously during this coming year, and I believe if they do the channels will deepen for me. There is nothing that has given me greater satisfaction religiously than this broadening of my sympathies which I have already experienced. I lived as a boy among those Disciples who were extremely orthodox. Some of them did not know very much about what they believed, with perhaps the exception of one or two things, but they were sure that those who belonged to their party were all right, and they were just as sure that those who did not belong to their party were all wrong. My outlook upon religion was very narrow when I entered the ministry; but during the last seven or eight years I have been brought into close touch with the ministers of the other churches. I have come to know them intimately and, as always happens, this close association has broadened my sympathies. Has this made Christianity mean less to me? I am sure the reverse has been true. Just as my sympathies have been broadened my channels have been deepened. As I think of those days when I believed it was questionable whether anyone who did not wear the name "Disciple" would be accepted of the Father it seems that my religious channels must have been very shallow. My frail bark must have often scraped bottom and been perilously near the sand-bars.

### The "Melting Pot" in Christian Union.

We have heard much the last couple of years about the "melting pot." In this age of free intercourse between nations and peoples there is a mingling of ideas. There is a mingling of nationalities, and there is also a mingling of religions. To be sure this has its disadvantages, but I think its advantages outweigh these. This mingling of nationalities sometimes passes the weaknesses of one people on to another, but I believe the value of the exchange of strong characteristics far outweighs this. This mingling of religions sometimes passes the weaknesses of one religion on to another, but the hope of the

future is in this exchange of their strong characteristics. The spirit of union is in the air, but we will not help to promote this spirit by narrowing our own horizon. It will be a sort of a religious melting pot that will produce union, and this is in accordance with divine wisdom. No denomination possesses all the religious truth there is, and hence no denomination is big enough to take in all the rest. When these denominations are thrown together and the dross is melted out of each, we will have a religion that is strong enough to win the world.

One cannot get the most out of anything when he takes a narrow view of it. I am anxious that my own religious sympathies shall become so broad that I shall be able to see the error that is in my most cherished belief, and that I shall be willing to receive the truth that comes from the most unexpected source. That is the only way that I can hope to make progress. Too often the religious leaders have tried to narrow the horizon of the people, but the leaders that do that today do it at their own peril.

### Roman Catholic Bigotry.

The Modernist movement has been sweeping through the Catholic Church, and the Pope has required every priest before the beginning of this new year, in the presence of the archbishop, to take an oath against Modernism and to renew his allegiance to the old established doctrines of the Roman Catholic faith. In the Cincinnati diocese there are two hundred priests, one hundred and fifty of whom took this oath some time ago, and no objection to the oath was anticipated from any of the other fifty. The editor of the Catholic Telegraph recently said: "The church doctrines at Cincinnati are kept pure and undefiled and I know of no instance where the taking of the oath was really needed to bring back to the fold a priest who had strayed from the true teachings of the church. At Cincinnati the church faith is built solidly on the teachings of St. Thomas Aquinas." What does all this mean? It means that the leaders of the Catholic Church are determined that the channels of religion shall not be permitted to deepen. It means that they are to seek to bind upon the twentieth century the standards and ideals of the thirteenth century. There are many in the Catholic world who are beginning to experience the joy of the deeper waters, and even though the priests may take the oath, they cannot much longer hold the thinkers of the church in these shallow channels.

### Religion is Life and Therefore Growing.

Religion is life and Jesus came that we might have it more abundantly. No single individual, whether he be Thomas Aquinas, or Martin Luther, or Alexander Campbell, has sounded the depths of religion any more than he has sounded the depths of life itself. We are grateful for the influence of these mighty men of the past. They have, in their different periods, called the church from the rocks and the sand-bars into the deeper channels. God forbid that we should be disloyal to them or to the truth which they proclaimed. Truth, however, is progressive.

"New occasions teach new duties; time makes ancient good uncouth;

They must upward still, and onward, who would keep abreast of Truth."

We cannot be loyal to these mighty leaders of the past by closing our minds and refusing to investigate anything which they did not proclaim.

As pastor of this church it shall be my aim during 1911 to seek to exalt him who is the Way, the Truth, and the Life. If he truly becomes our Leader our sympathies will be broad like his and our religion will become our life. God will become real to us and we will find ourselves in a mighty stream which shall not only deepen as it flows, but which shall carry the spirit of God into the whole world.

## ACQUITS JEWS OF GUILT

Disciple Layman Speaks in Jewish Temple.

Samuel Harden Church of Pittsburgh delivered a lecture before a large audience in the Jewish temple of that city recently on "The Trial of Jesus," making a strong plea in support of the position that the Jews as a race were not in any way responsible for the crucifixion of Jesus, but that this tragedy was committed under the jurisdiction of and by the officials of the Roman empire on the accusation of members of the Sanhedrin, which was the Jewish supreme court. Mr. Church gave an outline sketch of the life of Jesus, claiming that Jesus' whole teaching, including the Sermon on the Mount, was an elaboration of the platform laid down by him in his initial speech delivered at the beginning of his ministry before his neighbors at Nazareth, in which he made his declaration: "The spirit of the Lord is upon me; he hath appointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach recovery of sight to the blind, to give liberty to the captive, and to bring deliverance to them that are bruised."

Jesus adopted God in a new light as a Father whom his children might approach at all times without the requirement of sacrifices or the intervention of churches. This teaching had drawn upon him the wrath of the Sanhedrin, that bigoted organization which attempted to crush all innovations in the abstruse legal and ritualistic constitution of public worship. The dramatic incidents of the trial of Jesus were then described, with its seven hearings, respectively before Annas, Caiaphas, the Sanhedrin, Pilate, Herod and Pilate again, who reluctantly delivered him over to be executed.

### Some Jews His Friends.

Mr. Church showed that while the cry to crucify him came from a section of the Jewish priesthood, augmented by the blood-thirsty propensities of the Roman rabble, yet many of the members of the court, particularly Joseph of Arimathea and Nicodemus, were devout friends of Jesus; that two of his disciples, Peter and John, were directly in the front rank of the mob, although too terrified to make any appeal for their Master; while the great body of his Jewish followers, so frequently described as "multitudes," were so numerous and so powerful that the conspirators found it necessary to make the arrest at night to prevent such an uprising of the Jewish community as would have resulted in his rescue and acquittal. He said the dogma that the Jewish race had been foreordained to crucify Jesus as a "blood atonement" for the rest of the world was absurd and wicked; that Jesus was put to death because he was an advanced thinker who strove to make religion a vital social force and save it from the dry rot of ritualism; and that the whole infamous accusation against the Jews as the murderers of Jesus rested upon the irresponsible shout of one of the scoundrels in the mob, "His blood be upon us and upon our children."

It should never be forgotten, he said, that Jesus was a Jew who conformed to all the ordinances of his church; that his apostles and all his followers were Jews; that after his death the Christian church reposed for the greater part of a century in the bosom of the Jewish church, all of the early Christians worshipping daily in the temple and in the synagogues throughout Palestine, the circumcision applying to all, and baptism being a rite which was added for the followers of Jesus; and that Paul had great difficulty in obtaining the consent of the former associates and blood relatives of Jesus to permit the gospel to be preached to the Gentile world, unless accompanied with the ancient

Jewish rites which Jesus himself had religiously observed.

### Results in Persecutions.

"The false and cruel misconception of Jewish responsibility for the crucifixion," the speaker said, "has for nearly 2,000 years led to outrageous persecutions of this noble and patient race, and this bigotry of ignorance is still rampant in its worst forms in Russia, against which that part of the world which is civilized ought to make a peremptory and effective protest."

Continuing, Mr. Church said that Christian intolerance has made it impossible until recent years for the Jews to approach the character of Jesus with an open and reverential mind, but he read from a just-published symposium the opinions of twenty-six of the leading Jews of the world, comprising rabbis, scholars and business men, who have declared without exception their acceptance of Jesus as a prophet, leader and brother of men. He said Macaulay was mistaken in his declaration, in the great essay on the popes, that the law of progress which marks scientific development has no relation to religion, but that, on the contrary, if it were not for the spirit of progress the various churches would still be torturing each other to death for the glory of Christ. He declared that religion was now going through a rapid process of evolution which will give the world an ultimate faith that will be universal; that the basis of this religion must be a pure relation between each individual and God; that it will practice the principles of the Nazareth platform concerning the healing of the broken-hearted and the curing of the wounds of society; and that "with the banishment of all intolerant and intolerable dogmas from the Protestant, Catholic and Jewish churches, these three great brotherhoods will come together in a union of sympathy and service, to which the Jewish church will contribute the cornerstone in its imperishable conception of God as revealed in the Bible, every chapter of which is the work of a Jewish pen."

## Evangelistic Work in India's Villages.

"My gospel shall be preached in all the world as a testimony to all men." This is the declaration of the Redeemer and to insure the fulfillment of this, His last command, is very explicit: "Go ye into all the world and preach the Gospel to every creature." From this it follows that there is a solemn obligation resting on Christendom to send the gospel messengers to all parts of the world and an equally solemn obligation rests on the messenger to see that the message is made known, as far as possible, to the people in the territory where he lives.

The gospel can only be presented to the people by the missionaries going to them. It is not enough that he is in a certain place and the people hear of his being there. They must hear him. As a rule they do not come to him, he must go to them, and that brings us to the most interesting and fascinating subject, "Evangelistic work among the villages."

The great mass of the people of Hindustan live in the country and are cultivators. The proportion is one man in the city to ten men in the country, and all these live in little communities or villages. There may be only a few houses or more than one hundred according to the amount of land belonging to each village. The people live in villages for mutual protection and help, hence our evan-

gelistic work is facilitated considerably by having only to go from village to village, for we can always be sure of having nearly all the people come out to hear us if we are there at the proper time.

### An Evening Picture.

The proper time is in the evening. We go to the village some time during the day. Most of the men are away in the fields or the woods attending to their work. Some of them will come home for a short time during the day and will then also come to where we are sitting and have a short conversation, then go to their work again. In the evening when they come home and have finished the evening meal they all come where we are and we have our evening service. Prayer is offered and a hymn is sung and very often the sentiment of the hymn will form the subject of the discourse. The parables of Christ are very easily understood and much appreciated. We all sit down on the ground oriental fashion. Sometimes a fire is kindled and this helps draw us closer together. The old men of the village usually sit in front and now and then one of these will nod his head and say, "Sachbat, sachbat," "A true word, a true word." This is purely complimentary.

A continuous discourse is out of the question on these occasions for the people have no idea of the one God as we understand Him. Sin, to them, does not mean to break any of the moral rules, but means simply to break one or more of the caste regulations by which they are bound. What conscience is they do not know and have no word in their language for it. From this it is easily seen that we cannot appeal to them as we appeal to an audience at home. "Line upon line and precept upon precept" they have to be taught. After nearly every statement we have to stop and ask, "Have you understood?" When assured that they have, at least in part, understood then we proceed. When the matter is pressed upon them for acceptance they usually answer, "Whatever five men agree upon that will be." The people in India are very timid and the tendency is to move in masses, then after consultation they are ready for it. This together with the working of the Spirit of God, is the reason for those great movements that have taken place at various times and of which we may reasonably expect to see still greater things.

Each village is a republic in miniature and all matters pertaining to the interest of the place are pondered and discussed among the elders when they meet in counsel. When the message has been declared in a village then this also will be discussed and this is the immediate object gained. When we have conversed until late in the evening we tell the people to go to their huts and we go to ours for the night.

The place is the spare hut which in our part of the country is found in every village for the use of strangers and travelers. Like the other huts in the village it is a small place about seven by ten feet made of mud or brush wood. There are no windows and only one opening leading into it. The roof is made of thatch. Needless to say one can be as happy in this place as in a palace. The next morning we pack up our belongings and go on to the next village, repeating the same things there.

Another method of traveling is to go with tents. This is necessary in places where the custom of having a spare hut in the village does not prevail, or when the whole family is itinerating. When one travels alone he prefers the simpler way, taking one or two men to carry the necessary things, sleeping in the hut at night and devoting nearly the whole time to the work he has gone to do.

Pendra Road, India. NIELS MADSEN.



## Our Readers' Opinions

### A Reply to Criticism of the "Strategic Problems of Ultimate Religion"

Editors The Christian Century:—I am not in the habit of publicly discussing the questions and issues presented in our religious papers—am not, in this sense, a controversialist—but, since the Christian Evangelist declares it will not "formally" reply to your sharp criticism of its "Four Strategic Points in the ultimate Religion of America and the World" I feel in duty bound to submit the following:

Three of these "Points," as stated in the Evangelist,—the fourth, though you pronounce it obscure, you do not dispute, or condemn,—are,

"An inspired Bible, or no Scriptures."

"A Divine Christ, or no Savior."

"Scriptural Baptism, or no Baptism."

To paraphrase these "Points" would give us the following propositions, as fundamental,—as essential elements—in the faith of the Evangelist. The Bible is not the production of the human brain—the outgrowth of human intellect, or wisdom: it was "given by inspiration of God,"—is the gift of God to man, through inspired men of old—or it is wholly without authority,—a sham.

Second; Christ was not a mere man,—the wisest, greatest, best, (even perfect) that ever lived though he was: He was "in the beginning" ("from all eternity") with God, was God," or else the character portrayed in the "Bible" under the name Christ is a myth, a fraud.

Third; No one should be asked, or required, to accept as obligatory, from a religious point of view, any ceremony, or ordinance, as baptism except that which the scriptures teach; and we will not, and cannot, accept anything else as the will of God.

Your editorial vigorously—I will not say viciously—attacks these propositions, this fundamental faith, as follows; "The whole motto deals with theoretical, academic, more or less fictitious, problems, not with vital religion at all." \* \* \* \* \* "It is little less than wicked to divert the church's mind from its big task of proclaiming the kingdom of God by calling the form of baptism and the doctrine of inspiration strategic points in the ultimate religion of America and the world."

Brethren; there is a "world-wide" difference between your faith and ours, as above stated. It will be impossible for us to get together except upon the one and only foundation, "which is Jesus Christ,"—the "all in all." The Christian Century has been zealously pleading for Christian Union, and that is praiseworthy and in obedience to Christ's will. But, when it comes to stating the bases of union you demand that your brethren abandon what they regard as fundamental, essential, elements of Christianity. You denounce them for not doing so, for "contending earnestly for the faith," you say that doing this "is little less than wicked."

Christ said of himself that he was Divine, the "Son of God." Is it true, or imaginative and false? Your editorial says it is doubtful, your exact language being, the proposition "deals with theoretical, academic, more or less fictitious problems." You say it is not necessary to accept the statement as true. Your language being, that the divinity of Christ is a question which does not deal with "vital religion at all." The Prophets, Apostles, Christ, say every knee shall bow, and every tongue shall confess Christ (as Divine,) to the glory of God. Your editorial says, in the language just quoted, and

further, in this, "The problem of defining the metaphysical office of Christ is an academic problem of philosophy not a vital problem of faith," it is not necessary to accept the claim as true. I am sorry you thought it best to use metaphysical phrases in expressing your lack of belief, instead of plain simple terms, that "he who runs might read." But, tell me, brethren, does it not look very much like "making light of serious things" to reject the claims of Christ,—question the truth of his statements,—and then to urge men to "accept Christ," and make him the basis of union? There can be no genuine questioning of the fact that the Scriptures themselves rest their claim for authority, wholly upon inspiration; yet you say it matters not whether the claim be true or false (it "is a speculative problem") the fact does not affect their value. By the way, it is marvelously strange to me that you can admit, in one breath, that the Scriptures may make a false claim of inspiration, and in the next call them "The word of God." Can God err, be mistaken, make a false claim? Admit any statement, direction or command, uttered by man to be the Word of God and you thereby admit inspiration. Either the "Comforter," the "Spirit of truth," spoken of in John 16, received the messages by which he guided the Apostles "into all truth" from God, or the scriptures are wickedly false. There is no middle ground—no "speculative problem" here.

If we can determine definitely just what Christ meant by baptism when he commanded it ("Scriptural baptism") that we must submit to, or sin,—since we have agreed that no one has authority to substitute something else for God's commands. It I were discussing baptism with a Roman Catholic I should, of course, have to deal with his claim that the Pope has authority to substitute something else for the specific thing God commanded.

You say, "The problem of the form of baptism is a problem of ecclesiastical ritual, related in but the remotest degree, if at all, to essential religion."

Paraphrasing, I read your statement thus: Baptism has several forms, and the form to be adopted is a mere matter of choice by those who are formulating church rituals. (Indeed, it seems to me, that in your statement you intend to be understood as holding that it really is not important to adopt any form of baptism, for the question is "related in but the remotest degree, if at all, to essential religion.")

Brethren, it is a fundamental faith of my inmost soul, and of multiplied thousands of Disciples, that your dictum is absolutely unsound, and false.

I take it you would not ask, or wish, any one to sin, in order to be bound in a union with others. But, what is sin? Let the scriptures answer: "Sin is the transgression of the law"—the law of God, of course.

Is the requirement to be baptised a part of the law? If so, of course it is essential, in the Christian religion; which I assume is the one you refer to under the phrase essential religion.

At the time Christ commanded the ordinances did baptism have any "form"? Did the word baptism have a definite, precise, single and exclusive meaning? It is scarcely necessary to remind you that the word baptism means immersion, and that, at first, it was never used to mean anything else. In a word, I am sure you know that when the Scriptures commanded they meant immersion. Christ commanded men to be immersed. Immersion then is what is meant by "Scriptural baptism."

The Christian Evangelist's position is,—if I understand it,—there is no such thing as figurative obedience, in the economy of Heaven; that nothing "is just as good" as what Christ prescribes, that no one has authority to substitute something for the known will of God; that "to obey is better than sacrifice,"—better than profession, that the only virtue Heaven recognizes,—the only basis of salvation—is the doing of the known will of God. In this The Evangelist correctly represents the fundamentals in the faith of the Disciples.

I have not one word to say, here, about those who innocently accept something else for the will of God. That question is not involved in the issue you have raised.

Finally, if you were advocating human associations held in union by ethical rules and principles, and if to secure such union you should urge the laying aside of such views and individual preferences as stand in the way, you would be doing a praiseworthy thing. But it is Christian union we are now discussing, and there can be no such union except in Christ—that is, except on the conditions we understand Christ prescribed. No man can ignore, or knowingly disregard the requirements of the Master without sinning. Hence the dogma (if you please) a "Scriptural Baptism, or no Baptism," is wholesome, righteous, heaven-taught.

Whosoever pleads with those who believe in Christian union to forsake Christ, as they recognize Him, and to lay aside what they regard as the teaching and command of the Master in order to bring about any kind of union—no matter how delightful from a social point of view—pleads in vain.

Sedalia, Mo.

R. D. SHANNON.

\*This is the only point in this article at which it seems important to make exception. Other points made by our good brother are self-evidently wide of the mark. And this is, also, to those who have thoughtfully followed The Christian Century. Nevertheless for the more casual reader it should be pointed out that The Christian Century nowhere demands of its brethren "to abandon what they regard as fundamental, essential elements of Christianity." Nor does this paper "denounce them for contending earnestly for the faith," nor say that "doing this 'is little less than wicked.'" What we are saying is precisely the contrary. We are asking all Disciples of Christ to live up to those things they regard as "fundamental," to realize in their practice what they know to be true.—EDITORS CHRISTIAN CENTURY.

### The Outsides of Religion

How mighty is the temptation to live in the vast outsides of our religion! How disposed we are to remain in the outer courts! When we confess, to make the confession of a creed rather than to offer the evidence of a faith; when we worship, to think more of the music than we do of the theme; when we pray, to remain in the cold passages of posture and pretense instead of stepping humbly into the awful, awe-inspiring Presence of the incorruptible God. That is our peril—to live in the outsides of things, and therefore really not to live at all; it is no more life than it would be home to sit down in the porches of our houses and never enter the sweet inner living-room of happy fellowship, and music, and liberty, and joy. "This is life, to know thee"—to know thee in business, in the ministry, in society, in religion—to dwell in "the secret place of the Most High."—J. H. Jowett.



## The Book World

**THE GOLDEN ROAD**, by Frank W. Allen. Among "our younger ministers who are writing and marketing fiction, Frank Waller Allen of Paris, Missouri is not the least. His first story—"Back To Arcady"—was the beautifying of a commonplace theme—a most difficult achievement either in literature or theology. His second book, "The Golden Road," just issued by the Wessels & Bissell Company of New York, possesses even more beauty and charm than the first, but now we have a—character, Jean Francois, poet, pedler, musician and umbrella mender. He is in reality a French priest from Paris (Paris, France, this time), and his name is Abbe Picot. But he is transported from the glad, sad, good, bad capital of France to a sleepy town on the Ohio River in Kentucky. You must read the story to learn why he went—went to the peace of Kentucky valleys and hills, the river and the woods, from the great city over the seas.

But this comes near being something new in our literature—this thing of bodily lifting a Paris schooled, envired, and Parisized priest from parish duties among the poor, the halt, and the blind, and placing him down in an old Protestant community in Kentucky—one in which "we as a people" may be first. Think of it! How can a sustained story come out of such a situation? There is but one way and Mr. Allen was artist enough to find it—Abbe Picot, Paris priest and servant of the poor, becomes Jean Francois, pedler, poet, and man of the open road.

We scent a story in the first chapter—just where a story should begin, and we see a figure projected on the landscape. True, this has been done before—this silhouette of a human figure against nature's background, but often has the method been used because character delineation was weak. But Jean Francois is a part of that landscape and the story could no more have begun with him in a house than the tale could have been sustained by loading it with conventionalities. And right here it must be said that Nance—"a red-headed jade" will shock you—that is if your rosary is beaded by petty moralities rather than by great principles of life and conduct. Chapter ten and on will lure you in spite of your own conventional creed, and perhaps society does hold together better because of conventions. But propriety is one thing and prudery is quite another. Chapters ten to sixteen really show how true an artist Mr. Allen is. Is his art conscious or unconscious? If the latter (which is scarcely probable because of his powers and training), then he will do well never to learn a rule; if the former, the story is all the more noteworthy, for it runs to the line of demarcation and neither over-steps nor over-slops. Written as it was between a freeze and a thaw, yet bearing no marks of haste, rather showing the imprint of both the craftsman and the born story-teller, it stamps him as one who has already arrived.

Stevenson once said that nobody ever talked scenery for more than two minutes, and his conclusions were that few had better attempt to write it. Perhaps few besides Stevenson. Yet, in "The Golden Road" there is scenery that dovetails into conversation and action until the author has created an atmosphere and given a tone and color without the slightest indication of an attempt to bring into the book these essentials. Words are indeed a writer's pigments. But you can't give a Kentucky story color by colloquialisms any more than you can a Western story by having a character dressed in buckskin and shooting up the town. You can't define color, but you feel it. In "The Golden

Road" you all but taste and smell it. Just as an odor brings back a childhood scene, just so has Allen the art—the knack—of transporting you from the overmastering peaks of mountains and seas and immense valleys into the subdued scenery of hills, ravines, and rivers that were a part of your boyhood itself. This is art, and it matters nothing whether it be conscious or unconscious.

There is one thing else which shows the master hand of Mr. Allen. The story is told in the first person. There is danger here. The "I" may be ever present on the pages until he will seem impossible, conceited, and become a bore. Or, excessive modesty may thrust him into the background until he is a nonentity and a dummy—a mere peg on which to swing an occasional phase. Between the two is the "I" of Allen's story. His relation to Nance could not be what the relation of Jean Francois was, just as the priest's could never be what the young doctor's was. The triumph of the conventional over the natural, and all this without the violation of a single principle, without compromise, combine to make "The Golden Road" golden,—one over which those of sanity may safely walk and yet find joy in nature, religion, and the practice of the ethics of the cross.

It is a tale to buy and read at this season before a great log-wood fire, under grey skies, when you feel the need of the open, the fleck of blue in the rift, and the rush and the roar of the river after the thaw.

Alameda, Calif.

J. R. PERKINS.

**THE MODERN MISSIONARY CHALLENGE**, by John P. Jones, D. D. Dr. Jones is widely known as the author of "Krishna or Christ." It has been called the best book published on the missionary problem in India. He has spent many years in that country as a missionary and is now one of the foremost authorities on all the problems connected either with India or missions. This book is a genuine contribution to the literature of missions. It presents the most comprehensive view of the subject and rejoices in the light that modern knowledge has brought. It is indeed good to see a man who has spent a lifetime in a certain service say that in his time both the sanctions for and the method of doing the work have undergone a transformation and that he rejoices in it. Dr. Jones sees the service to which he has given long years as a great redemptive force to society and the nations as well as for the individuals it reaches. He challenges Christendom to arise to the opportunity of changing the very face of the earth by changing the ancient and also the unmade civilizations through the uplifting power of the Gospel. He pleads for Christian union as an indispensable condition for the accomplishing the task. He says whatever may be said for the usefulness of denominationalism in the past there is nothing to be said now; that its day of usefulness is past and that it has now become a hindrance. Quite contrary to that committee of Bible worshippers who have been circularizing the delegates to the Edinburgh Conference with many moans over the departure of the propaganda from the ancient moorings, Dr. Jones rejoices over the sweet reasonableness of the present day view of the Gospel and the destruction of the impossible theologies of the substitutionary and like ideas. To him the Bible is not to be worshiped but used as a means of worshiping God and of teaching the Christ to men. And he finds all these things wonderfully heartening to the missionary cause. The lectures were delivered at Yale, Bangor and Oberlin in 1910. (New York: Fleming H. Revell. Pp. 359. \$1.50 net.)

**THE SPIRIT OF DEMOCRACY**, by Lyman Abbott. Here Dr. Abbott's well known views on democracy are developed and simply stated. He holds to the theory that not the consent of the governed but the sanction of righteousness is the basis of authority in government. Who is to say which is righteous he does not tell us, but it must presumably be those who have the most power. If the majority is not to determine who else could? Dr. Abbott's theory would justify the Czar if he were a better governor than a Russian democracy would be. He harks back theoretically to the Hebrew idea of a Theocracy. There is a vast difference in founding government theoretically on the principles of democracy and that of theocracy though the expedients adopted by each may not be so far apart in their actual efforts to meet conditions in administration. Democracy may well condition the franchise on intelligence as an expedient but she cannot declare on principle that any part of mankind is unfit to give approval or disapproval to the form of government they are to live under. The treatment the passing problems of our time receive is wholesome and for the most part unobjectionable to fundamental democracy. The volume is written in Doctor Abbott's well known style and is clear and full of human interest and warmed with a good conscience. (Boston: Houghton, Mifflin Company. Pp. 215; \$1.25 net.)

**GREAT CITIES IN AMERICA**, by Delos F. Wilcox, Ph. D. The author's former volume on *The American City, A Problem in Democracy*, gave him an authoritativeness as a student of municipal problems. This volume, like the other, is one of that series, now growing long, which is edited by Prof. Ely under the title of *The Citizens' Library of Economics, Politics and Sociology*. After an introductory chapter, six cities of the first class are dealt with somewhat exhaustively. New York, Washington, Chicago, St. Louis, Philadelphia and Boston are discussed. Such cities as San Francisco, Cleveland and Detroit are promised treatment in a future volume. The volume closes with a chapter on the problems of the cities. Mr. Wilcox has the happy faculty of dealing successfully with technical things in a readable style. He deserves the methods of administration employed in the various cities and points out strength and weakness discriminatingly. It is a most useful book to all interested in municipal problems. (New York: The Macmillan Company. Pp. 426. \$1.25.)

**THE FIGHT FOR CONSERVATION**, by Gifford Pinchot. In this little book the real hero of the conservation movement preaches his gospel. And he does it in striking terms and through illuminating facts. For clearness of expression and the ability to hit the nail squarely on the head, Gifford Pinchot is easily the peer of any man in American public life. He started the conservation movement three years ago and few men have seen their own original ideas become a national ideal in so short a time. Mr. Pinchot is no mere commercial or economic conservationist. These things interest him only in their bearing on the great problems of human conservation and the morality of our national politics. *Public Spirit—The Children—An Equal Chance—The New Patriotism—and The Moral Issue* take up nearly one-half the pages and underlie all of them. Those who want first hand information should read this enticing little volume by our original Apostle of Conservation. (New York: Doubleday, Page & Co. 152 pages.)

# Rainier of the Last Frontier

## CHAPTER IX.

### "McBurney as a Financier."

He was not disappointed. A confused murmur of human sounds reached him as he twisted along the ascending trail. He broke into a run hardly knowing why. The trees gave way to an open sunlit field filled with a crowd of natives.

He received no attention from them as he instinctively halted and surveyed them with apprehension.

They were gathered in a great clump in the field's center, and their backs were turned toward him. Evidently some one was speaking, for the single voice reached his ears in unintelligible sentences and the crowd of intent brown men broke in with occasional cries, gesticulating spasmodically.

Rainier had now been working large parties of natives long enough to lose his fear of them. He was conscious of an unusual knack in mingling with them. But as he went on out into the field his blood was at high pressure. For the men were not unarmed villagers but held in their hands guns and bolos.

Over their heads he suddenly caught a glimpse of a white face, and he pushed boldly into them from the back, scowling hardily to hide his fears.

"El Capitan! El Capitan!" cried a dozen voices, as he broke into the center of the mass and found himself face to face with the eight passengers, who were wallied in absolutely by the grim inscrutable faces of the Visayans.

Scarcely ten feet in diameter had been the space reserved for the Americans, and in it stood the four American women, their faces white with alarm. Miss Carroll was at his very side as he joined the group and her face lit with a brave smile of welcome. The four army officers—Sevier, his fellow physician and two infantry lieutenants, were standing close to the nurses. A Visayan half as tall again as his compatriots had apparently been talking with Sevier or addressing the crowd, but he was silent as Rainier's eyes, traveling for a fleet instant across the face of Miss Royce, came round to him and rested with a searching look.

To find oneself with eight unarmed Americans, four of them ladies, entirely at the mercy of as ugly looking a lot of nondescripts as one can find in the Indies, with spears, huge butcher knives and Remington rifles showing like a forest of steel—this is a situation that only a fool views with equanimity.

Rainier was no fool. His heart sank. Unless all signs failed a band of insurrectos were raiding Guimaras and had captured himself and friends.

To act with instant promptness was essential. He was enabled to do it by a sudden familiar face showing over the shoulder of the huge Visayan leader. It was the face of a man who had been unloading cargo only two weeks before. He was now in a tawdy uniform and his hands were gripped on the muzzle of a grounded rifle.

"Pedro," demanded Rainier, surprised to find his voice even and hard, "Pedro, what does this mean?"

He had spoken in rude Spanish, and the answer came curtly back in the same tongue: "You are prisoners of war, señor."

"Do Filipinos war upon women?"

"No, señor. But five of you are men."

"Then break ranks and let the women go. We who are men will accompany you."

"You who are men will accompany us," echoed Pedro with a sarcasm that brought a chorus of "Buenos" from the circle.

BY

JOHN MARVIN DEAN

AUTHOR OF

"THE PROMOTION, ETC."

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"The señoritas will await the pleasure of General Fagan. We have sent word to him and he will instruct us as to their disposition."

In spite of himself Rainier felt his face sharpening into a look of fear. Fagan's name was one that even he, a newcomer in the Visayas, knew the fearful menace of. A year before Sergeant Major Fagan of the Sixty-fifth United States Negro regulars on the Island of Luzon had deserted and joined the insurgents. He had since become the fiercest foe of the flag. The name Fagan spelled cunning, hate, cruelty, lust and murder. Aguinaldo had eagerly commissioned him as a colonel and shortly after as a general. The bravest and most desperate of the insurgents had gathered to him. Of late he had gone from Luzon to Samar and was now reported as harassing outposts and patrols in the mountains of central Panay. Filipinos had never been tested as to their treatment of women prisoners. They had butchered and burned alive male prisoners, but hitherto no American women had fallen into their hands.

But Rainier had no doubt as to what disposition the renegade negro Fagan would make of any American woman who might fall into his power. The stories of his treatment of native women had formed a morbid subject of conversation in soldier circles ever since he had arrived in Iloilo.

"What are they saying?" demanded one of the officers. We've been arguing with them to let the ladies go to the launch for a half hour. They keep us standing here in this hot field. They are waiting for something. I can't make out their lingo. Oh, God, if we had only brought our guns."

"Pedro, you know me. Do I treat my men fairly—those who work for me?"

"Si, señor," acknowledged the erstwhile stevedore.

"Do I keep my promises?"

"Si, señor. You have broken none."

"Listen, then. If you will permit these friends of mine to return safely to Iloilo I will reward you and your comrades with pesos one thousand."

Pedro had listened attentively. He turned to the natives and repeated in a loud voice in Visayan the Spanish phrases.

"He offers us pesos a thousand as a ransom, and he is a man of his word."

As he called out the offer he caused a sudden babel in the hitherto silently listening crowd. There were shakings of the head, nods, ejaculations, gestures, quick sentences of argument. As if by magic a dozen groups formed and the din became formidable. Then the dozen centres of argument grew less in number and larger in attendance until Rainier's keen eye saw that his offer had lined up the enemy into two well-marked sides, one for and the other against accepting the bargain. The caucus had resolved into a yes or no. On the one side Pedro was leading in enthusiastic propaganda. In opposition large numbers crowded about the giant Visayan.

Knowing the necessity of maintaining his advantage by a cool and indifferent behavior,

Rainier stood impassively in the midst of the stirring debate, noting that with all their changing of position the little circle in which the prisoners stood was as jealously closed as ever. The Americans stood in gloomy quiet, only the younger of the lieutenants, Carlisle, cursing unapologetically under his breath about his folly in not bringing a gun. His face was the picture, not of fear of which it contained no trace, but of chagrin and anger.

Rainier was conscious too that the four ladies were giving but little sign of their fears. He thanked God in his heart that they were ignorant of the approaching black shadow of terrible Fagan. He stole a glance at Miss Royce and found her looking steadily at him with a quizzical expression that he almost dared to interpret as one of gratitude. Dr. Sevier was not merely cool. His whole attitude bespoke the man who is at home in danger. His glance studiously avoided Rainier and fell with apparent calmness on the ring of visitors near him.

"If this only works out right," muttered Rainier to himself, "if this only works out right what a revenge on mine enemy! If I can save these women now I shall have earned the right to tell Miss Royce the truth about a finished scoundrel."

The natives had ceased their conference and Pedro spoke up: "Señor, we trust you. But we do not wish to act before word comes from our commander. We have sent to him for instructions. We will hear in a few hours. By sunset, perhaps, for he is nearer than your soldiers are aware. However, we have decided to let the decision rest with others. If you will send a note by me into Iloilo that will bring the silver to us here—I acting as messenger—and the money arrives before word from the general, we will accept the ransom and release you. If the instructions from General Fagan arrive before I come back with the money we shall be obliged to follow our Commander's orders."

Without hesitation Rainier bowed and drew out his time book. He hastily scratched off a note to McBurney:

"Dear Mac," scratched the racing pencil, "I need 1000 pesos Mexican before sunset. Send them by bearer, Pedro, who will use my launch to Guimaras Springs. Can't give details. Mac, I must have this like lightning. You haven't the amount with you, I don't know where you will get it. But get it. Send no one with the bearer. Pronto, Pronto, Pronto."

The page was ripped from the book and passed to Pedro. He held it uncertainly, looking with his beady black eyes into Rainier's gray eyes.

"Señor, I do not understand English. You assure me that you have given no information of us to the American soldiers? Am I to be arrested and soldiers with rifles sent out instead of the pesos?"

"Pedro, you have my word. Hasten that we may have our chance for liberty."

Pedro turned and pushed through the living wall followed by the parting instructions of his compatriots. As he crossed the field, starting for the launch, he waved his hand amid a chorus of admonitions.

(To be continued.)

Little Fred: "Uncle John, did you ever hear the story about the good little boy who had a nice uncle?" Uncle John: "No. Tell it to me." Little Fred: "Well, the nice uncle gave the good little boy a quarter. That's all."



# The Daily Altar

## An Aid to Private Devotion and Family Worship

**SUNDAY, JANUARY 8.**

**Theme for the Day.**—The Fountain of Life.

**Scripture.**—For with thee is the fountain of life; in thy light shall we see light.—Psalm 36:9.

In him was life, and the life was the light of men.—John 1:4.

Life is not to be measured by coarse Time,  
But flows, ever fresh and beautiful,  
Forth from the Eternal Heart  
And bears us on its bosom far and high;  
And moments are as years and years as moments;  
And birth and death and all things grow to be  
A thin cloak which would cover but may not hide  
The Eternal Soul.

—Edward Howard Griggs ("Life").

**Prayer.**—Father Eternal, men have searched for the fountain of youth, dreaming of some hidden source of renewal for our human life. But in Thyself we have found an inexhaustible source of life and power. And in Jesus our Lord Thou art made known to us so intimately and personally that our dreams of larger life and deeper vitality seem to come true. Keep us in this high sense of security and peace, we pray Thee, and then life and death shall be alike good. In Christ's name.—Amen.

**MONDAY, JANUARY 9.**

**Theme for the Day.**—The Right to Question.

**Scripture.**—For ask now of the days that are past, which were before thee, since the day that God created man upon the earth.—Deut. 4:32.

Ask thy father, and he will show thee; thine elders, and they will tell thee.—Deut. 32:7.

But ask now the beasts, and they shall teach thee; and the birds of the heavens, and they shall tell thee; or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.—Job. 12:7, 8.

For now the questioning age  
Cries to each hermitage,  
Cease not to ask,—or bring again the time  
When the young world's belief  
Made light the mourner's grief  
And strong the sage's word, the poet's rhyme,—  
Ere knowledge thrust a spear-head through  
The temple's veil that priests so closely drew.  
—Edmund Clarence Stedman ("Philosophy's Aspiration").

**Prayer.**—Dear Father, we prize beyond most of Thy gifts to us the mind to search out truth, and the earnest desire to learn the facts of life. We prize all that the past has taught us. We open our eyes to see the new lessons that the present has to reveal. And we wait the disclosures of the future with keen anticipation. To ask is to live and to receive. Direct us in our quest for truth, and answer our questions as we can understand. For Thy name's sake.—Amen.

**TUESDAY, JANUARY 10.**

**Theme for the Day.**—The Sin and Folly of War.

**Scripture.**—And they shall beat their swords into plowshares, and their spears into pruning-hooks; nations shall not lift up sword against nation, neither shall they learn war any more.—Isa. 2:4.

They shall not hurt nor destroy in all my

holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.—Isa. 11:9.

For heathen heart that puts her trust  
In reeking tube and iron shard—  
All valiant dust that builds on dust,  
And guarding calls not Thee to guard—  
For frantic boast and foolish word,  
Thy mercy on Thy people, Lord!  
—Rudyard Kipling ("The Recessional")

**Prayer.**—Our Father, we are gladdened by the sign of a coming era of peace among the nations of the earth. Too often have men deluded themselves with the belief that war is necessary and inevitable. They have even lifted brutal hands against their fellowmen in Thy name. But Thou art teaching us to take seriously the peace messages of the prophets and of our Lord. Keep the people, we pray Thee, from the lust of hatred, the folly of boasting, and the sin of murder in the name of patriotism. Save us from war. We ask in the name of the Prince of Peace.—Amen.

**WEDNESDAY, JANUARY 11.**

**Theme for the Day.**—The Winter Sleep.

**Scripture.**—And they shall dwell securely in the wilderness, and sleep in the woods.—Ezek. 34:25.

He will not plow by reason of the winter.—Prov. 20:4.

They encamp in the hedges in a cold day.—Neh. 3:17.

"You think I am dead," a soft voice said,  
"Because not a branch or root I own.  
I never have died, but close I hide  
In a plummy seed that the wind has sown.  
Patient I wait through the long winter hours;  
You will see me again, I shall laugh at you then  
Out of the eyes of a hundred flowers."  
—Edith M. Thomas ("Talking in Their Sleep").

**Prayer.**—For the quiet and the rest of the earth in winter we thank Thee, O Lord. All the toil of the spring-time, summer and autumn has brought to nature the blessing of the winter rest and renewal. We look forward to the spring and its arousal of trees and flowers from their winter sleep. And we would learn from them the gracious lesson of our own survival of the darkness and chill of death, and the glorious spring-time of the soul in the presence of God.—Amen.

**THURSDAY, JANUARY 12.**

**Theme for the Day.**—The Pessimist's Complaint.

**Scripture.**—All things are full of weariness; man cannot utter it; the eye is not satisfied with seeing, nor the ear filled with hearing. That which hath been is that which shall be; and that which hath been done is that which shall be done; and there is no new thing under the sun.—Ecc. 1:8, 9.

Wandering between two worlds, one dead,  
The other powerless to be born,  
With nowhere yet to rest my head,  
Like these, on earth I wait forlorn.  
Their faith, my tears, the world deride;  
I come to shed them at their side.  
—Matthew Arnold ("Grande Chartreuse").

**Prayer.**—Our loving Father, we thank Thee that we can learn something of the joy and worthiness of human life even from

the complaints and lamentations of others. There are many voices about us, some even in holy Scripture, that would persuade us that life is nothing worth. Against these plaintive notes we would set the great and heartening words of prophets, poets and fellow-soldiers in the campaign for a better world. Save us from the unfruitfulness of pessimism, and give us hope of victory. For Jesus' sake.—Amen.

**FRIDAY, JANUARY 13.**

**Theme for the Day.**—The Unconquerable Spirit.

**Scripture.**—Oh that I knew where I might find him, that I might come even to his seat! Would he contend with me in the greatness of his power? Nay, but he would give heed unto me. But he knoweth the way that I take; when he hath tried me, I shall come forth as gold.—Job 23:3, 6, 10.

In the endurance, and repulse  
Of thine impenetrable Spirit,  
Which Earth and Heaven could not convulse,

A mighty lesson we inherit:  
Thou art a symbol and a sign  
To Mortals of their fate and force;  
Like thee, Man is in part divine,  
A troubled stream from a pure source.  
—Byron ("Prometheus").

**Prayer.**—O God of truth and righteousness, we adore Thee that Thou dost bear with our faults and our complainings. In the midst of trouble and fierce pain we too easily forget Thy constancy of love, and charge Thee in our secret souls with the ills that life and our own mistakes have brought upon us. We thank Thee for the examples of firm and unconquerable faith which put new heart into us. Teach us the lesson of these strong lives, who in direst trouble uplifted still to Thee the desperate patience of a brave and quenchless faith. And may we, like them, find peace.—Amen.

**SATURDAY, JANUARY 14.**

**Theme for the Day.**—The Secret Presence.

**Scripture.**—And Jacob awaked out of his sleep and said, Surely Jehovah is in this place; and I knew it not.—Gen. 28:16.

Whom the world cannot receive; for it beholdeth him not, neither knoweth him; ye know him for he abideth with you, and shall be in you.—John 14:17.

The secret strength of things  
Which governs the thought, and to the infinite dome  
Of heaven is as a law, inhabits thee.  
And what were thou, and earth, and stars,  
and sea,  
If to the human mind's imaginings  
Silence and solitude were vacancy.  
—Percy Bysshe Shelley ("Mont Blanc").

**Prayer.**—Father divine, Thou art the unseen presence that safeguards every moment of our lives. We do not prize sufficiently this nearness of Thine. Yet Thou art not far from each one of us. We can put out our hands and feel that Thou art near. Abide with us. Do not leave us comfortless. Fold up the record of this week, and give us gratitude for its blessings and penitence for its sins. And show us enough for each day's journey. For Jesus' sake.—Amen.

We want you very much to continue the "Daily Altar." We read it every morning at the breakfast table and we prize it very highly. The Scriptures, the poems so well selected and the beautiful prayers are very inspiring, and if discontinued we should feel it a great loss. I want to say we enjoy The Christian Century more each week and could not do without it.

Watseka, Ill.

Mrs. H. C. Levitt.





### The Quiet Room

And so I find it well to come  
For deeper rest to this still room;  
For here the habit of the soul  
Feels less the outer world's control.  
And from the silence, multiplied  
By these still forms on every side,  
The world that time and sense has known  
Falls off and leaves us God alone.

—Exchange.

### A Full Dinner Pail

BY MISS Z. I. DAVIS.

"Is breakfast ready, mother?" and Fred Briggs set down the pail of foaming milk.

"Yes, what there is of it. The flour barrel is empty. Yesterday I sold the butter and eggs to purchase your school books. So all we have is potato soup."

"I am hungry enough for most anything," was his cheery rejoinder, as he washed his hands and sat down to the table. Doing chores at five o'clock in the morning gives one an appetite. "Come, Letty," he called. Presently grace was said and they began to eat.

When the frugal meal was over, the widow took down a well-worn Bible from the shelf and read from the 6th chapter of Matthew. Then mother and children knelt in prayer. Just as Mrs. Briggs was replacing the Book, there was a knock at the door.

Deacon Shaw, a kind-hearted neighbor entered with a basket of provision. "I have been laying in our store of winter meats and thought may be you would relish some fresh tenderloin. Wife put in a pumpkin pie and some fresh eggs, knowing that times are not always easy for the widow and the fatherless."

"Thank you, and may the blessing of God be upon you," said Mrs. Briggs, her eyes filling with tears as she emptied the basket. The bare table was soon spread with doughnuts, hot rolls, cranberries and pickles. There was butter, cheese, fresh liver and spare rib.

"Money is scarce in tax time," said the widow, "but surely there is no want to them that fear Him."

As the deacon turned homeward Mrs. Briggs exclaimed, "Son, you will have a full dinner pail today. I will add an extra supply so that you can have a lunch at recess. While you are watering the horses, I will fry some liver for you."

The village was two miles distant, but he was light-hearted and the walk did not seem long to him, as he whistled along the way. Just as he was about to enter the school house, he thought of the tablet he must buy. On his way to the book store, a hungry dog ran close to his heels and began to whine piteously. Its lean, hollow sides, its mute appeal touched the boy. Removing the cover of his pail, he gave the poor creature several slices of bread which it quickly swallowed. Leaving a few squares of liver for it, he started down the street.

Just then a flock of doves fluttered down around him in a coaxing manner. Snow-white ones, silver gray and others with metallic hue, gracefully blocked his progress. How beautiful they were! What chivalrous boy could withstand their "pretty please"? So he took out a slice of cake and crumbled it up for them.

Suddenly a half-starved cat darted in front

of him and gazed at the birds with evil intent. Then the generous lad gave the last of his fried liver to the gaunt creature. Only a boiled egg and two fried cakes were left. He bought the tablet and arrived at school just as the last bell was ringing.

After Bible reading and the usual morning exercises, the recitations were followed by intermission. "I am glad it is recess," declared Fred to his seat mate, "for I want a lunch." Going into the cloak room, he found a little girl crying. "Are you hurt?" he asked with real sympathy.

"No, I am hungry," she replied in a burst of confidence. Without a moment's hesitation, the untitled young prince gave her the remainder of his dinner. It was almost noon when the arithmetic class was dismissed. Fred tried to conceal from himself that he was growing very faint.

"Who is that lady and gentleman with the little girl coming in with the professor?" whispered his seat mate.

"Keep still and find out," was the good-natured reply. Fred was mystified because the little girl was the same one to whom he had given a lunch.

"The Humanitarian Society is holding its convention in our village today. The president, with his wife and little girl, has come to visit us and speak a few words," said the teacher by way of introduction.

After some remarks about the splendid work of mercy, kindness to all God's dumb creatures, he said impressively, "I have come to bestow a gold medal upon one of your number. The boy who gave a dinner to a hungry dog, a flock of pigeons, a famished cat and my own little girl who did not rise in time for breakfast, going without himself, will come forward and receive the reward due him."

Fred sat still until the teacher, with a twinkle in his eye, called him up in front. "Your conduct has not been overlooked," he smiled, as a shining gold disc was pinned on Fred's coat.

"We are going to escort him down to the

convention, introduce him and then give him a place at our banquet," said the professor.

When the members of the convention learned how poor and deserving his mother was, they took up a collection and presented him a purse of gold as a token of their esteem for him.

"Whoever thought such a little act would make such a stir," said Fred, as he showed his mother the medal on his coat and gave her the purse of gold. The deacon and his wife were sent for and the events of the day were talked over. "In the future," said Fred, "I am determined to do all the good I can in all the ways I can to all the people I can with the help of Him who went about good."

### One Mother's Way

"How does it happen that you know so much fine poetry?" asked one college boy of another.

"O, it comes of having had measles, whooping cough, pink eye, mumps, chickenpox, German measles, toothache, and whatever else children ever have," was the laughing reply.

"I don't see through that. I never had all those things," said the first speaker, "but I had some of them and I know the last thing I felt like, when I had them, was learning poetry. I'm more mystified than ever."

"Well, I ought to have added 'and a mother,'" he replied, "for it was all owing to her. You see when we had contagious diseases (there were three of us) we couldn't go anywhere or have anyone come to see us, and I guess we got pretty restless, especially toward night. Then mother used to keep us quiet by saying poetry. We all had our favorites and we would ask for the same things over and over till we knew them by heart. I can remember how happy we used to be sitting by the open fire in the twilight, waiting for father to come home and listening to the verses that we had come to know so well. Every once in a while there came a new one, and I now imagine that mother learned some of them on purpose to repeat to us, though I know she had learned some of them years before. Then, if we woke up in the night and couldn't get to sleep again, mother would come and repeat one of the most soothing and musical ones till all our sorrows were forgotten and she could go back to her own bed. It was a wonderful education and I wonder that more mothers don't do it. Why, when I came to study English in school, a great many of the poems were familiar to me, and actually I knew the whole of 'The Vision of Sir Launfal' and several shorter poems before I had ever seen them in print!"

His friend, whose mother had died when he was a baby, fell to wondering if he should ever really know all that he had missed by being motherless.—M. C. Rankin, in Christian Work and Evangelist.

"You can't guess what sister said about you just before you came in, Mr. Highcollar," said little Johnnie.

"I haven't an idea in the world, Johnnie."

"That's it. You guessed it the very first time."—Tit Bits.

New Vicar's Wife (who has just come from her first Mothers' Meeting): "And, my dear, you can't think how nice some of the women are. Far too respectable to be mothers, I'm sure!"—Punch.

### The Dreams of Youth

By J. M. Cavaness.

Oh Time, whatever thou dost steal  
Of things that make man's high estate,  
The instinct fine, the conscience leal  
To sympathies inviolate,  
By all the sanctity of truth,  
Take not away the dreams of youth.

Despoil me of my outer sight,  
And rob me of the power to hear,  
But spare to me the inner light,  
And unimpaired the inner rear;  
Leave me the melody of truth,  
The beauty of the dreams of youth.

The cunning of my hand destroy,  
Let limb and lobe grow impotent;  
Let dullness all my senses cloy,  
My spirit still will be content,  
If in me is the soul of truth,  
The rapture of the dreams of youth.

Relentless Time, let winter's frost,  
With every season tinge my hair,  
And with the aging years be lost  
What comeliness of form may bear,  
Still let my joy be in the truth,  
My ecstasy the dreams of youth.

—Central Christian Advocate.

Chanute, Kas.

# The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

## Section III. Moses and Israel

Text: Exodus, Chapter 3.

### 1. ISRAEL'S PRIMITIVE RELIGION.

The people who under the name of Israel took possession of Canaan about twelve centuries before Christ, was of Semitic race, closely related to the inhabitants of Arabia and the Euphrates Valley. The leader who exerted a formative influence upon the people, and brought them to self-consciousness as a nation was Moses, the first of the great prophets. Yet the people whom he organized into something of national unity had already a body of customs, beliefs, and traditions, as an inheritance from Semitic ancestors. Originally the clans had emigrated from the region north of the Persian Gulf. But for some centuries they had lived as nomads and herdsmen in Canaan, Egypt and the desert. Their religious customs were much like those of their Semitic kindred, among whom religion was largely the result of social custom, to which there was added the sanction of supernatural powers. The conception of deity was not clear; nevertheless it exerted a profound influence upon daily life. Certain spots were invested with a sacred character in virtue of the traditions which connected them with the appearance of divine beings. Hence grew up the belief in sacred stones, trees, wells and fountains. Such a place was a "beth-el," a holy spot, or "house of God" (Gen. 28:16-19). Here it was deemed proper to offer sacrifices. The altar, which was at first a sacred stone, regarded perhaps as the abode of deity, was later the cairn or rock table on which food offerings were placed, and finally the object on which the gift was consumed by fire. One of the common customs to which constant reference is made, was the erection of pillars or obelisks, and poles or stakes, which were perhaps artificial symbols of the presence of deity. The sites on which these shrines were placed were usually elevations, either natural or constructed, the "high places" of evil repute in later days. In the early period images of deity were used in the worship; but with the refinement of religion they fell under prophetic disapproval. Certain times were regarded as sacred, among them were the appearance of the new moon, the four phases of the moon from which the seven-day week was derived, and the changes of the seasons which were marked by the important feasts. Marriages had the sanction of long usage, polygamy was freely practiced, and slavery was permitted. Circumcision was a tribal mark, the avoidance of certain foods as "taboo" or forbidden was obligatory, and the custom of blood revenge was held essential to tribal welfare. Offerings of blood, oil, food and sacred animals were made at the holy places, and even the cus-

tom of human sacrifice was recognized, and had survivals in the Old Testament period. The religious belief of the early Semites was neither monotheism nor polytheism, but rather the worship of a tribal or national god by each people. This custom is called monolatry, and prevailed among the Hebrews till displaced by the monotheism of the prophets. The name given to the God who became the deity of Israel was Jahveh, or Jehovah, but in the early period the Hebrews regarded him as but one, their special one, of the many gods. Even in this early age, however, the sex dualism prevailing among the neighboring peoples, which assigned a goddess to every god, and led to such irregularity of moral conduct on the part of the people, was unknown among the Hebrews. While therefore the religion of Israel had many points of contact with that of the surrounding peoples, it was marked by a higher view of Deity and a purer ethical standard. It was at least a foundation upon which the prophets could rear the noble structure of later days.

### 2. THE PATRIARCHS

But the Hebrews of Moses' day had not only a body of religious custom and belief, but as well a group of traditions regarding the earlier experience of the world and of their own ancestors. Their close connection with Babylon, from which they had emigrated, as well as the influence of the Babylonians in Canaan, tended to make the mythology and cosmogony of the Euphrates Valley a common possession. The stories of creation, the beginnings of history, the dawn of civilization, the catastrophe of the flood, and the dispersion of tribes and dialects were a part of their inheritance, and were later embodied in their literature. But of even greater interest to them were the traditions gathered about certain important men in their own earlier experience. The patriarchs, especially Abraham, Isaac, Jacob and Joseph, were not only regarded as the successive leaders of the clans from which the nation sprung, but as well the embodiment of the qualities held in regard by the nation. Abraham is once called a prophet (Gen. 20:7) but hardly in the higher religious sense. He is the representative of such consciousness of God as became the outstanding features of Israel's history. In the strength of his faith in the Unseen, he left his home in the rich and cultured east to take up the hard and meagre career of a herdsman in a rough and unknown land. This sense of a divine call, the abandonment of a life of ease for one of hardship, and the choice of the open

spaces of nature rather than the confining air of towns, constitute the contributions made by the story of Abraham to the people who called themselves his children. In such a nature, with all its faults, there was a moral intensity which went far to form the character of the nation, or at any rate, to reveal the traits which came to be most highly prized by the prophetic historians of later times. Nor is this element lost to sight in any of the patriarchal narratives. The quaint career of Isaac, the long and hard discipline of Jacob, from the days of his deceit and flight, to the time of his chastened return and final struggle, and the admirable character of Joseph as blameless youth and trusted viceroy, all convey the same lessons of the sleepless providence and moral exactitude of the God whom these men adored, and to whose worship it was the task of the narrators to call the will of Israel. The historical value of the records is of far less significance than the ethical and religious ideals they reveal.

### 3. THE YOUTH OF MOSES.

(Ex. 1:1-2:15.)

The sources from which the books relating to the early period of Hebrew history are compiled are threefold. Two are prophetic narratives of the ninth and eighth centuries respectively, and the third is a priestly writing of the fifth century B. C. In the narratives of the age of Moses, these sources are combined by writers who harmonized as far as possible the varying conceptions of the different periods from which their sources were taken, in the spirit of the later and more enlightened times in which they themselves lived. The presence, therefore, of variant and even conflicting elements in the narratives, does not occasion the difficulty they would cause in a single and authoritative record. But the careful investigation to which the documents of the Old Testament have been subjected warrants the conviction that in their essential features the narratives may be regarded as reliable. These records affirm that after some period of migratory life in Canaan, the Hebrew clans made their way into Egypt, where greater abundance of provision was to be found. In process of time, however, the feeling of the Egyptians toward foreigners was less friendly. Gradually they were subjected to suspicion and hostility, until at length they were reduced to the conditions of serfs, and compelled to labor upon the engineering works of the Pharaoh in the construction of his treasure cities of Pithom and Raameses. If, as has been supposed, the Pharaoh of the oppression was Rameses II, the incidents of the exodus, although unmentioned on the Egyptian monuments, fell in one of the most important periods of the history of that land.

The Moral Leaders of Israel is a Sunday School course for Young People's and Adult Bible Classes. It will continue throughout the year 1911. The publishers of THE CHRISTIAN CENTURY will supply classes of six or more with weekly copies of the paper containing these lessons, at \$1 per year for each copy, or 30 cents per quarter. The class members will receive in addition to their Sunday-school lesson all the rich things provided every week in THE CHRISTIAN CENTURY. The papers distributed to the class on Sunday will contain the lesson for the following Sunday. Orders should be sent through the regular Sunday-school Treasurer if you wish to pay quarterly; or you may deal directly with the Publishers, enclosing remittance at the rate of \$1.00 per year for each copy ordered. Be sure and give name of teacher or class member to whom papers shall be sent for distribution.



The experiences of the Hebrews grew ever harder to bear, until at length the destruction of all their male children was decreed. "When the tale of bricks is doubled, then comes Moses," is a proverb. For it was at this moment, when the burden seemed beyond bearing, that Moses was born in one of the Levite clans of the Hebrews. The greatness of the services rendered by him to his people made it inevitable that the spirit of devotion to his memory should preserve or contrive a series of marvels in connection with his infancy and youth. The romantic narratives recorded in Exodus regarding his birth, preservation, adoption by the Egyptian princess, and education in the court of the Pharaoh are modest in comparison with the Jewish traditions of his beauty, cleverness, military genius and political promise. It is enough to affirm that to great natural endowments he was able to add such educational discipline as made him competent to assume the leadership of his people when occasion offered.

#### 4. MOSES IN MIDIAN (Ex. 2:15-4:28.)

The events which were most valuable in preparing Moses for his career as leader and teacher were the very ones which seemed at first to render forever impossible any such work. He had reached manhood, and was keenly interested in the problem of the hard estate to which his people were reduced. Touched by their misery, he seems to have planned some measures for their relief. Did he go so far as to organize them into preparation for an uprising against their oppressors? Was it his plan to give the signal by some act of his own at the moment when all things were ready? Was the striking down of the Egyptian the sign by which he intended to summon them to action? Such, at any rate, seems to be the view of Stephen in his review of the national history (Acts 7:25). But the people were too depressed to seize the moment of opportunity, and Moses was compelled to escape the consequences of his act. He fled from the land and took refuge with a nomadic tribe to the east of the Gulf of Akaba, the region of Midian. Here he found a home, and remained for many years, marrying the daughter of the sheikh and living the life of a shepherd. Somewhere in that region rose the sacred mountain of Sinai or Horeb. The location of this mountain has never been known, though tradition, now regarded with suspicion, placed it in the peninsula between the Gulfs of Akaba and Suez. Perhaps it is to be located much further north. But it was believed by the people of the region, as by the Hebrews of later days, to be the dwelling place of Jahveh or Jehovah. The earliest name of deity in our biblical records is in connection with the experiences of Moses in Midian. Was the worship of God practiced under this name by that people? and did Moses derive from them the essentials of that religion which played so important a part in the life of his people? Or was the new name of really older origin than Moses' time? The special section of Scripture set apart as the center of this study (Ex. 3) relates to the experience of the shepherd Moses at the sacred mountain. Thither he had come with his flock, when his attention was attracted by a bush that burned and was not consumed. It was a prophetic symbol of the people with whose future his name was to be closely linked. With the prostration of a worshiper he came near, putting off his sandals, as was the custom. And there came to him in that hour the call to his supreme task. He had heard of the God of his ancestors, Abraham, Isaac and Jacob. He had heard of the hopes they once cherished for a home in the fair land of Canaan, where now so many powerful nations lived. But the people were in bondage in a strange land, their God had been silent for long, and he who had dreamed of a

career as leader of his nation, was an exile among Midianite shepherds. Yet in that one hour of his life these great ideals, God, the nation, the land of their desire, and himself as leader, were all linked together in a summons that thrilled him to the heart. And yet who was he, to undertake this mighty task? Years before he had thought himself ready for the exploit. But now he felt out of touch with all the activities of the world. What value was there in the life of mountain solitudes to fit a man for the stress and struggle of such a career? Yet, in spite of his misgivings, his had been the best of preparations for his task. After all that human universities can do to train men—and they can do much—there is a graduate course in the school of silence and of God to which the elect among the prophets are summoned. And Moses was of this group. In that hour, at the foot of Sinai, he felt the burden laid upon him. He knew something of what it would require, and much of his own inadequacy. But the call was thrilling him with its summons to a supreme duty. He would have to assemble and convince the leaders of the people. He must tell them of the new name. Henceforth they were to know their God no longer by the cold and colorless title of Deity, but by the warm and personal name of Jahveh, Jehovah the ever-living, the God of past and future, the mysterious Giver of ever new and unexpected blessing. In spite of all obstacles, of king and people, Moses could not deny the majesty of the call. It was a summons to a higher service than national leadership. It was no open door to selfish ambition. It was the arousal of a great soul to the privilege of training a nation to higher ethical and religious life; of making it the instrument through which God could speak to all the world.

**Following Studies.** The fourth section of this course will deal with the work of Moses as leader and prophet. It will be followed by the life of Samuel in two sections, and then successively by the prophets of the rise of the monarchy and the knowledge of Israel.

#### TOPICS FOR SPECIAL STUDY, REPORTS OR PAPERS.

1. The Religious customs of Israel and its Semitic kindred.
2. The value of the patriarchal narratives.

3. The sources of the life of Moses.
4. Egypt in the period of the Exodus.
5. Extra-biblical Jewish traditions regarding Moses.
6. The value of the scene of the burning bush in the experience of Moses.

#### QUESTIONS.

1. Who was the first of the great prophets?
2. Where had the Hebrews lived previous to the days of Moses?
3. Name some of the religious customs prevalent among the Hebrews before the age of Moses.
4. What sacred times or seasons were observed by the Hebrews?
5. What was the early Hebrew belief concerning deity?
6. What elements of superiority had the early religion of the Hebrews?
7. From what source did Israel derive its stories of primitive times?
8. What was the value of the narratives regarding Abraham?
9. Is it the historical or the religious elements in these narratives that are of chief concern?
10. What are the sources from which the writers of Exodus drew their material?
11. What was the condition of Israel in Egypt, and what were its causes?
12. What is the biblical account of Moses' birth and infancy?
13. What items does the speech of Stephen (Acts 7) add to the record of Exodus?
14. To what region did Moses go after leaving Egypt?
15. Give an analysis of the contents of Exodus, chapter 3.
16. What sign drew the attention of Moses?
17. What new name for God was revealed, and what is its meaning?
18. What steps were necessary, and what obstacles lay in the way?

**Literature.** Wade, Old Testament History; Smith, Old Testament History; Kent, History of the Hebrew People, Vol. 1; Otley, Short History of the Hebrews, and the Religion of Israel; Driver, the Book of Genesis; Kautzsch, article "Religion of Israel," in Hastings's Dictionary of the Bible; W. R. Smith, "The Religion of the Semites." Articles on "Moses" in encyclopedia and Bible dictionaries.

## Christian Endeavor Lesson

BY W. D. ENDRES

Topic January 15: Great Lives: Abraham.  
Gen. 11:1-18.

During the next twelve months—one each month—the Endeavorers will be privileged to study twelve of the great lives of the Jewish race. It will be a rich experience to touch the lives of these people, to see where their greatness lay, and in those particulars to seek to imitate them in their own lives. As we come to them one by one let us read all that the record says about them and not be content with just reading the portion assigned as the lesson. Our first life for study is Abraham; what are some of the things that made him great?

Abraham possessed in extraordinary degree the one essential to a great and abiding life—a profound faith in the one true God. This conviction was the point of view from which he viewed all questions and decided them. It was the point of departure from which he approached all tasks that came before him. When he left Haran, the resting place of his father, he turned not to Chaldee, the land of his childhood and the home of his people, but he went, a stranger, into Canaan, to make for himself a home and to raise up true worshipers of Jehovah, be-

cause he conceived it to be the will of God. Small wonder then that he erected an altar of worship to Jehovah hard by his tent at Bethel in the midst of an idolatrous people. He believed in God, that with him all things were possible, and that without him men could do little that abides. This conviction gave him courage to say good-bye to his kinspeople, and to turn his back upon the land of his childhood. It enabled him to take up his abode among strangers, and to encounter the dangers of a hostile people.

His faith stood the severest test and it was counted unto him for righteousness. When the cherished ambition of his life—that his favorite wife should bear him a son through whom he might pass his influence to future generations—seemed from the standpoint of human experience, forever impossible, in faith he hoped against hope until at last the inner longing of his soul was satisfied in the birth of Isaac. How his ambitions must have risen within him as he dreamed of the future labors of his son whom he hoped would labor in behalf of his own, yes, of God's divine purposes. But the severest test was yet to come. It often happens when our joy is at its height that

crushing burdens are thrust upon us. So it was with Abraham, as he realized that he must make that journey to Moriah. Can it be that God who would make Abraham the father of a great nation, and make his name great, and make him a blessing, will now take from him Isaac, the only son of his true and favorite wife, the one and only source of the realization of his cherished ambition? But, however great his parental affection, and however strong his ambition, and though he believed that his ambitions had divine sanction, his faith in God and the consecration of his life to the will of God, rose above them, and he proceeded to do what he had concluded was Jehovah's wish. It was a soundless battle of the soul. It was his Gethsemane. But when he proceeded to literal obedience, his hand was stayed. The victory of the soul was enough. His faith was genuine and God counted it unto him for righteousness. So God has tested many another. The question for us is, will we prove worthy as did Abraham, as did Paul, when he faced the persecutors, as did Jesus in the garden, or will we fail as did the rich young ruler as he enquired for what he yet lacked, and as did Peter in the palace?

### A Wall Prayer Here

Lord of my mercies, let my prayer  
Engage thy heart. Thou knowest where  
And how I dwell and what my need;  
What wounds I bear and how they bleed.

Thou knowest how my battle fares,  
What shame betimes its banner wears;  
But how although amidst I fight,  
Thee ever, only thee, I sight.

O help of God, O Christ divine,  
Fight thou within this heart of mine;  
Since if thou dost my battle share  
My banner shall God's triumph wear.  
—Bishop William A. Quayle, N. W. Christian Advocate.

### The Meaning of Christianity

Let us not miss the meaning of Christianity as it comes to us and claims us. We are chosen, we are called, not to die and be saved, but to live and save others. The promise of Christ is a task and a reward. For us here is a place in the army of God, a mansion in the heaven of peace, a crown in the hall of victory. But whether we shall fill that place and dwell in that mansion and wear that crown, depends upon our willingness to "deny ourselves, and take up our cross, and follow" Jesus. Whatever our birthright and descent, whatever our name and profession, whatever our knowledge of Christian doctrine and our performance of Christian worship may be—when the great host is gathered in the city of God, with tattered flags and banners glorious in their blood-stained folds, with armor dented and swords worn in the conflict, with wounds which tell of courage and patient endurance and deathless loyalty—when the celestial knighthood is assembled at the Round Table of the King, our name will be unspoken, our crown will hang above an empty chair, and our place will be given to another, unless we accept it now, with sincere hearts, the only gospel which can deliver us from the inertia of doubt and the selfishness of sin. We must enter into life by giving ourselves to the personal Christ, who unveils the love of the Father in a human life, and calls us with Divine authority to submit our liberty to God's sovereignty in blessed and immortal service to our fellow men for Christ's sake.—Henry van Dyke.

## The Christian Century

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CHARLES CLAYTON MORRISON.  
HERBERT L. WILLETT.  
CONTRIBUTING EDITOR  
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Nothing but clean business and reliable firms advertised. Rates given on application.

## Church Life

John Alden of Bethany, Neb., has accepted the call of First Church, Auburn, Neb.

Steps have been taken to reunite the congregations of First and Central churches, Eldorado Springs, Mo.

Plans have been drawn for the enlargement and extensive remodeling of the church at Gibson City, Ill.

Joseph Serena, president of Kenka College, preached, preached at Havana, Ill., on Dec. 18. Mr. Serena was formerly pastor there.

An enrollment contest is now on between the Sunday schools of Brazil and Noblesville, Ind., which will continue until Easter Sunday.

T. L. Read, formerly of Eureka, Ill., who closed a successful meeting at Buckeye, Ariz., recently, will organize a church there in the near future.

The Sunday school at Carbondale celebrated "Bible Day" on a recent Sunday. There were 264 present, with 142 Bibles. This school has the front rank standard as a goal.

Claire L. Waite has concluded his meeting at Sugar Grove, Wis., with 63 additions. Fifty of this number were received through baptism. Mr. Waite begins a meeting at Readstown, Wis., January 8.

Plans are being made to unite the congregations of First and Central churches, Marion, Ohio. L. I. Mercer was the speaker at a recent meeting, held by First Church, with this end in view.

Evangelistic services, under the leadership of W. H. Pinkerton of Ghent, Ky., closed recently at New London, Mo. Sixty-nine new members were welcomed to the fellowship of the church.

William A. Hunt, who has been for some time connected with the Sunday school work in Iowa, and who has had charge of the work at Wapello, is the prospective pastor for First Church, Clinton, Iowa.

The Men's Brotherhood of First Church, Galesburg, Ill., gave a "boys' night" recently. About forty boys were in attendance and enjoyed a program of speeches, music and pictures.

During the three weeks' meeting, held at Hartford City, Ind., by Roy L. Brown of Bellefontaine, O., and Edward McKinney, seventy-eight new members were added to the church.

The meeting held at Wanatah, Ind., under the leadership of Martha S. Trimble, has closed. This was the largest meeting in the history of the church, there being fifty-two additions, forty-two of whom were men.

Central Church, Warren, O., has made the following resolutions for the coming year: Five hundred in the Sunday school by June 1, and every member who has an income, a contributor of some amount to the support of the church.

First Church, Vincennes, Ind., was the recipient of a generous Christmas present in the form of a handsome new brick residence to be used as a pastoral residence. The property is valued at \$7,000, and is the gift of C. B. Kissinger as a memorial to his wife.

Work is progressing on the church at Zionsville, Ind., and when completed will add much to the comfort of this progressive congregation. The parsonage has recently been remodeled, and the work under the leadership of B. H. Smith, is going forward encouragingly.

The church at Evanston, Ill., will observe "Membership Day" on Jan. 1. A roll-call of all the members will be one of the features of the morning service, and in the evening Edward Scribner Ames and Guy Sarvis, pastors of Hyde Park Church, Chicago, will speak.

Jackson Boulevard Church, Chicago, observed its usual Christmas custom of giving well-filled baskets of provisions to the poor in its neighborhood. This church maintains a Sunday-school for Chinese, and ten members have been added to the church through this work.

The ministerial association at Evanston has arranged a series of meetings extending through the first two weeks of the new year. Its purpose is to deepen the spiritual life of all the churches, and to foster the spirit of

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unity and harmony. The pastors of the various churches will each take charge of one meeting. O. F. Jordan, pastor of our church there, will speak on the evening of Jan. 10. on "The Eleventh Commandment."

R. W. Wallace, for six years pastor at First Church, Valdosta, Ga., has accepted the call of Woodland Church, Lexington, Ky.

The Chicago Disciple ministers' meeting will be held at Memorial Church, Monday, January 9, at 2 p. m. C. C. Wilson, of First Church, Milwaukee, will read a paper on "The Church and the Industrial Crises."

Egbert LeRoy Dakin, formerly pastor of Highland Park (Ill.) Baptist Church, has accepted the call of Memorial Church, Chicago, to the office of associate minister. Mr. Dakin expects to enter upon his duties early in the new year.

W. T. Hilton has accepted the pastorate of First Church, Fayetteville, Ark. Since W. S. Lockhart's resignation the pulpit has been supplied by N. M. Ragland, a former pastor whose ministry there had extended over many years.

The infant child of W. E. M. Hackleman, Indianapolis, died two days before Christmas. The sympathy of Mr. and Mrs. Hackleman's great host of friends goes out to them in their affliction.

A note from L. I. Mercer in connection with the announcement of the golden wedding of Mr. and Mrs. Albert Wallace Green of Alliance, Ohio, tells us that F. M. Green, the latter's brother, well-known for his worthy ministry of many years, is ill at his home in Akron, Ohio.

Joplin, Mo., according to the minister, G. J. Chapman, is planning for 500 men to sit down to the team work campaign banquet to be conducted there Jan. 29. Men of southwest Missouri, southeast Kansas, northeast Oklahoma and northwest Arkansas are being invited to join with Joplin men in the function.

The Men's Club of Jefferson Street Church, Buffalo, gave an "attendance surprise" at the mid-week meeting just preceding Christmas, which the pastor, B. S. Ferrall, declares was one of the best Christmas presents he received, as the men, in addition, gave assurance of the purpose to rally to the important services of the church.

Plans are under way for the organization of a neighborhood men's club as a means of service for the new Wilshire Boulevard Church, Los Angeles, Cal. The scope of the club will include intellectual and cultural, as well as religious improvement. The club will occupy quarters in the new church being erected, and will be an important addition to the church and community life.

Construction has been started on the new First Church at East Liverpool, O., of which E. P. Wise is pastor. When completed, it will be one of the best structures of its kind in eastern Ohio. It is being built at a cost of \$47,500. Of this the building alone will cost \$28,000, while the ground is valued at \$12,500. The church will be ready for occupancy not later than October, 1911.

During the first week of the new year the congregations and pastor, L. E. Brown, of Central Church, Lebanon, Ind., will join the United Brethren, Methodist, Presbyterian and Baptist congregations in a union gospel meeting. Each congregation will hold services in its own church, but each evening the pastors will draw lots as to which church they will preach in. It is hoped to deepen the religious interest in the city and to increase the spirit of unity.

George Fowler closed his pastorate of three years with First Church, Roswell, N. M., on Dec. 18. During his ministry about 200 were received, and the Sunday school has

grown from a hundred and twenty-five to nearly three hundred. Every department of the church is in a healthy condition and ready to go forward under the leadership of a strong man. Mr. Fowler has accepted a call to Ivanhoe Park Church, Kansas City, beginning work there January 8.

L. E. Murray has been elected to and has accepted the state secretaryship of Indiana. This office has been vacant for some time. Mr. Murray is well known in Indiana. He has lived in and ministered to the churches of Ladoga, North Salem and Middletown, and recently was associated with F. D. Power, Washington, D. C., and later performed a similar service for the Anderson (Indiana) church where his labors are most highly commended. With a general knowledge of all the problems of Indiana, he enters at once upon a program to push every department of the state work to the front.

Lowell C. McPherson, of Keuka, N. Y., reports that his evangelistic work during the past year has been the occasion of winning 500 persons to profession of faith in Christ. He speaks in heartiest terms of the pastors with whom he has labored. He goes to Petoskey, Mich., for a second meeting to begin January 8. Of Keuka College, the union institution with which he still holds connection, he speaks in encouraging words. The new president, Joseph A. Serena, has the complete confidence of Eastern Disciples and Free Baptists. His administration is opening with much promise.

That interesting and perfectly innocuous habit of making mottos, a diversion in which the Disciple mind excels, has found another outlet in Secretary J. K. Shellenberger, of the Brotherhood. He says he was sitting dreamily gazing into the open grate and saw the following in the flicker of the fire: "What the church should be pleading for—The Universal Sovereignty of Jehovah God; the Universal Rectorship of Jesus Christ; the Universal Trust in the Universal Savior; the Universal Sympathy of Struggling Souls; the Universal Brotherhood of Man." This motto seems to go deeper than some others that might be mentioned.

The itinerary of Secretary E. W. Allen, who in company with Dr. C. L. Pickett, of the Philippines and J. G. McGavran, of India, will hold missionary rallies in the Southwest, is as follows: Jan. 9, Wellington, Kan.; Jan. 10, Wichita; Jan. 11, Hutchinson; Jan. 12, Cherokee, Okla.; Jan. 13, Enid; Jan. 15, Kingfisher, Shawnee and Chiskasha; Jan. 16, El Reno; Jan. 17, Lawton; Jan. 18, Ardmore and Durant; Jan. 19, Gainesville, Tex.; Jan. 20, Sherman, Tex.; Jan. 21, Plano; Jan. 22, Dallas; Jan. 23, Greenville; Jan. 24, McKinney; Jan. 25, Ft. Worth; Jan. 26, Temple and Ladonia; Jan. 27, Lampasas and Terrell; Jan. 28, Waxahachie; Jan. 29, Corsicana, Waco and Austin; an. 30, San Antonio; Jan. 31, Lockhart; Feb. 1, Houston; Feb. 2, Palestine; Feb. 3, Tyler; Feb. 4, Marshall and Texarkana.

### Church Extension Appeals

Fullerton, Kentucky, is a town of 1,000 people in the northeastern part of the state. We have a struggling congregation there of 25 members. A man holds a mortgage of \$250 on the property. The man who has the note has threatened to crowd the church and they cannot raise it all at once. They can save their \$1,500 property if they can get \$250 from our Board.

Pampa, Texas, is located in the northwestern part of the Panhandle of Texas, on the Santa Fe Railroad. There are 500 people in this flourishing town. They have a \$600 lot on which they want to erect an \$1,800 church. To do this they must have a loan of \$800. This band of 30 faithful Christians are permitted to meet for a short time in the school house. With the right kind of a

building they can do a great work.

Mannford, Oklahoma, is a congregation of Christians numbering 24 with a good Sunday-school. Bro. W. B. Young is building the church. He has always been reasonable in his demands. Mannford is on the edge of the Osage country where we have very few churches. They have been greatly discouraged by the continued inability of our Board to promise them money. Mannford is West of Tulsa and there is no church for 25 miles up the Arkansas River. \$250 will save this situation. Ought our Brotherhood lose it for that amount?

Munday, Texas, is a thriving town in the Northwestern part of the state, near Benjamin. Our pastor, Bro. J. E. Chase, of Benjamin, writes that our brethren will lose the property which cost \$1,500 unless our Board loans the church \$500. They are making a desperate effort to reduce their indebtedness to that amount. This application was filed Sept. 5 and is still unanswered.

Fredericktown, Mo., is located on the the St. Louis & Iron Mountain Railroad. They have a membership of 200. There are 2,500 people in the town and our brethren have bought a lot costing \$3,600, in the most favorable location in the city, and will have by far, the nicest church property. This church is asking for more money than our board can loan, but they ought to have from \$3,000 to \$4,000. They offer to pay 6 per cent because this is the day of their opportunity.

Batesville, Arkansas, is located in the North Central part of the state on the St. Louis & Iron Mountain Railroad. population of 4,000 people and growing rapidly. There is a splendid Presbyterian Church building there for sale which cost \$3,500 and which could not be built to day for less than \$4,000. The lot alone cost \$1,000. Our people can secure this property for \$1,800. It will require \$1,000 from our Church Extension Board to help get this property. Batesville is the county seat and Arkansas College is located there. It is also the location of the Odd Fellows Orphans' Home and the Masonic Orphans' Home.

Kansas City. G. W. MUCKLEY.

### A WORD OF APPRECIATION.

I am deeply in sympathy with The Christian Century's attitude toward union. I believe The Century comes more nearly expressing the principles advocated by Alexander Campbell than any paper the Disciples have ever had. Your absolute fairness and candor can but appeal to all. A few weeks ago I gave a Methodist friend of mine a copy of The Century. After reading it carefully he called to tell me what he thought of it. It was really surprising the impression that had been made upon his mind. He said that it was the first time he had ever had a correct impression as to what the Disciples actually believed. And I thought how well grounded his conclusion.

Had we remained true to our mission, which was the promulgating and practicing of union, the religious world to-day would not be so ignorant of us as a religious body. Our real plea of union, which is being so ably championed by The Century, is the grandest, the most winsome, the most magnetic message that was ever spoken by the lips of man. It must win, will win, and thank God is winning. And sad to confess it is gaining ground more rapidly amongst the laymen than it is with the clergy. But it's "a sure shot" that when the masses get awake the ministry will have to quit dreaming and go to doing.

Again I say "God-speed" The Century with its heartening and soul-quickenning message to a divided Christendom.

Sincerely yours,

New Holland, Ohio. E. L. MITCHELL.

## Illinois Department

### State Office, 303 Pierik Building, Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 303 Pierik Building, Springfield. All business communications should be addressed to the Chicago office.

### ILLINOIS PASTORS WELCOME STATE OFFICE

The announcement in last week's Christian Century that this paper had established a state office at Springfield has been received with gladness in all parts of Illinois. Editor C. C. Morrison spent last week in Springfield getting the office under way and received while there many letters of appreciation, a portion of which are presented to our readers in these pages. The plan grows in importance as it is thought on. The work to be done is a great work. It will require many workers to accomplish it. The most reassuring feature of the situation is the disclosure of the hearty support of Illinois ministers. Much planning and organizing must be done in the next few weeks at the Springfield office. Let our Illinois readers direct their correspondence to that address.—THE EDITORS.

#### A Practical Plan.

Your plan for special Illinois news is practical and should be very helpful in the work. Very sincerely, WM. E. ADAMS.  
Danville, Ill.

#### Approves Plan—Could Better Place!

I like much your purpose to open a down-state office and so give the Illinois work a still larger leadership through The Century. I believe the plan will be fruitful and I rejoice in it. I think, maybe, you erred in not selecting Bloomington, instead of Springfield. We Bloomingtonians, like Paul, feel we are "citizens of no mean city"—the first city of the state so far as Disciplesdom is concerned, but, next to bringing the office here Springfield is the place.

To those acquainted with our constituency in this state it would seem that almost any good thing is possible for Illinois Disciples when a general spirit of progress, peace and consecration is aroused. We have wealth, culture and ability in hundreds of our churches that is but yet only a little enlisted. Success to you and The Century staff in the new departure for 1911.

EDGAR DEWITT JONES.

Bloomington, Ill.

#### Should Strengthen Every Department.

It appeals to me as being a valuable addition to our state work, and a means by which the Illinois work will move forward more rapidly. I see no reason why it should not strengthen every department of our work. C. C. WISHER.

Saybrook, Ill.

#### A Place in Thousands of Illinois' Hearts.

It seems to me that you are moving in the right direction. Our people need good literature. Our papers should be read by all the Disciples, and especially at this time. I believe you can make The Christian Century fundamentally an Illinois paper. If you can make it a semi-official organ of the State Sunday-school work, state missionary work,

and the state educational work, you will have a field for your labor that any man would be proud of. I believe you can do this.

The Christian Century has a place in the hearts of thousands of Illinois people now and with careful management and energetic prosecution of the work its readers can be multiplied manifold. My work for the college has me so completely buried at present, and will have me in that condition for several months, that I can scarcely think of anything but an endowment proposition. However, if there is anything that I can do at any time to help you personally, or aid your enterprise, please count on me as a friend.

H. H. PETERS.

Field Secretary Eureka College.

Eureka, Ill.

#### "Command Me."

Your announcement of the proposed Illinois department of The Century received. It is just the thing we need. You are the people to do it. You are giving us a paper really worth while and I wish to commend it heartily. I am at your service for the Illinois department. Command me when you will. Lexington, Ill. JNO. P. GIVENS.

#### First Hand Work at Our Job.

I have just finished a careful reading of the advance proof of the announcement The Century is to make a regard to its relationship to our state work. I am very much pleased with your ambition. Surely a people numbering something like 120,000 ought to be developing forms of life that are of general interest. I hope The Christian Century will grapple some of our real problems, in concrete form, and also give publicity to some of the most helpful things being done by our congregations. Examples of all the difficulties and all the triumphs of our whole brotherhood may be found right in our own state and it seems to me that it would be a sensible thing to do some first hand work at our job. DAVID H. SHIELDS.

Eureka, Ill.

#### Suggests a Program.

For some time I have had it in mind to write you in appreciation of the splendid constructive work you are doing. Your latest announcement concerning Illinois furnishes me the opportunity.

I am glad for this new announcement. I am an optimist both by nature and by faith, but I have been anxious about our Illinois work. I have been in the ministry ten years, all in Illinois. I have read the published church news, talked with the ministers and observed the churches as best I could and I have not been able to convince myself that we have made any substantial progress in this state in that time.

You speak of a program. Here are a few things I would like to see in Illinois:

1. An interpretation of the social teachings of Jesus adapted to the "village" or "small city" community.
2. A definite program for the practice of Christian union.
3. A more intimate and spiritual fellowship among our preachers.
4. A higher spiritual standard in our annual conventions. I suggest that we go to the Student Volunteer movement or the State Sunday-School Association to learn how to prepare for a convention and our Presbyterian brethren to learn how to conduct the Lord's business with becoming dignity and reverence. You may count on me to support you in this new enterprise. L. O. LEHMAN.  
Gibson City, Ill.

#### The Paper as an Assistant Pastor.

I have read carefully the advanced prospectus of the New Christian Century. The great need of the churches of Christ in Illinois is a direct medium of communication having for its object their unification in the New Testament ideals of the restoration movement, with information from the churches concerning the varied methods used to fix the value of these principles in the mind. Every pastor experiences the need of a live, energetic, trustworthy assistant, whom in confidence he can commend to his people, who in the weekly visits which he makes to them in their homes, will be a source of inspiration for higher attainments in Christian service.

The problems of the Christian life are not concerned with theology. But rather with the practical value of the Christian life to the individual and community and how best to express it. All life takes form and character in its infolding. In what way can we best give intelligent expression to the unfolding of the Christian life in our daily intercourse with men, so that they will be constrained to think of the change wrought in speech, in act, in deed. The people are not concerned so much in tabulated accessions by baptism, restoration, although these are good in their place. But they are seeking light on such questions as, The relation of the young Christian to the various forms of social amusement, The young Christian and the prayer meeting, The place of the young Christian in the activities of the church, The responsibility of the parent for the religious raining of the child in the home. A paper that will bring light in practical suggestions to the people upon these perplexing phases of the Christian life, will be accorded a royal welcome and its visits will be hailed with delight. Awaiting your further commands, believe me with all good wishes for your success. C. H. HANDS.

Flanagan, Ill.

#### Important Step in Policy of Usefulness.

The plan to have The Christian Century serve the entire brotherhood more effectively by more intimately championing state interests marks an important step in a progressive policy of usefulness. Usefulness, like charity, begins at home, if it would be far-reaching. Hence Illinois deserves first attention. Whether the work proposed demands a down-state office and a separate corps of workers is a matter for the management to decide. From one standpoint the machinery already at hand, namely, state officers and pastors and district superintendents would be the logical people to do this work. However, the genius, tact and patience may be lacking to get them to do it. It is sometimes said that what is everybody's business is nobody's business.

That The Century has in the truest sense, the interests of the cause at heart there can be no doubt. It is grappling with vital interests in a way that grips and these are days when merit counts in reference to the





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press of the brotherhood. Fullness of confidence in leadership however, does not come without being in touch. A happy, successful and prosperous year to The Century in 1911.

Tuscola, Ill. LEWIS R. HOTALING.

#### A Ministerial Tonic and Membership Educator.

Like many ministers, I have been helped by The Christian Century; unlike a great many, I have made an effort from pulpit and in private to get the general membership to subscribe for it. The Century is much more than a "ministerial tonic," it is a membership educator.

The proposed department will do much to increase interest among the members. Human nature demands news. Some papers have been popular only because of their extensive news departments. News is milk, the food which people must have. But need milk be sour or overwhelmingly thinned with water? If you desire to see a display of denominational bigotry, colossal egotism, local gossip, and exaggerated optimism, glance over some news departments. We welcome the department at whose head is a man of discriminating ability. This sentence in the announcement will urge me to do whatever I can in cooperation: "We desire particularly to serve the cause of Christ in Illinois by printing its significant church news, by interpreting its religious and social life, and by earnestly promoting the ideals of the Disciples of Christ within its borders."

I am in favor of the plan because it means elimination and construction.

Table Grove, Ill. FRED S. NICHOLS.

#### Higher Standard of "News" Demanded.

Your idea of a state department to The Century is an excellent one. We need just such a service in this great state. Especially am I pleased with what you say about "real news" and the need of education in this regard. You have rendered us a great service in recent months by eliminating the numerous comparisons and superlatives, or the inevitable comparisons caused by the use of superlatives. What reflections must come to those who have toiled faithfully in a field and passed on, when they read of that "greatest meeting," "greatest evangelist," "greatest offering in the history of the church," "every department in the most flourishing condition," and the pastor resigns in a few weeks. Who doesn't know that the best of these greatest meetings are due more to the sowing than to the reaping? Who doesn't know that some of them are but the results of the "tricks of the trade." Brethren, I hunger to read more of the "real news," the plans and the ploddings of fellow pastors, but I blush when I read much that now passes for news in our church papers. It reflects upon the standards of the brotherhood that devours it; upon the standards of those who wrote it; but also upon the standard of the editor, or his lack of grace and grit in the use of his blue pencil. Sincerely,

Petersburg, Ill. BURL H. SEALOCK.

#### State Organ is Needed.

We need a state paper, and I am more than pleased that you are taking up the matter. However, any department to be of much value to our state work, would have to be local in its character, too much so, of course, to be of interest in a general way. Wish you might be able to issue our Illinois supplement, featuring the state work in all its varied phases, and mail it in connection with The Century to each Illinois subscriber. I, for one, would be perfectly willing to pay the extra price.

We need to plow deep in Illinois to get results, and we can't do it with a plow made to work in half a hundred soils.

I am but an humble plowman, and I don't

pretend to speak with authority, but you asked for my opinion and I give it with a prayer.

Yours in His Name,  
J. E. MOYER.

#### Appreciates Emphasis on State Work.

I am greatly interested in the plans being made by the "Century" for Illinois. I most thoroughly appreciate the work you are planning to do. It was with great hesitancy that the state board gave up the publication of our little state paper, and since that time we have felt the need of some medium to take its place. The Century will do this, and much more with its present plan.

I am glad to see you appreciating and giving emphasis to the state work. I am coming more and more to believe that the state is to be our most important unit of organization, and the state secretary our most important officer. Recent experiences have taught us that we cannot expect more from our national conventions than great enthusiastic missionary mass meetings. Any important work in the way of legislation and general direction must be done by the state and the state secretary is the only man in position to take executive charge. In my estimation, then, the state work is of growing importance, and I am greatly interested in any effort to bring the state forces into greater unity and closer fellowship, and I have thought of nothing so calculated to do this very thing as your present program. May all your hopes be realized.

O. W. LAWRENCE.

Decatur, Ill.

#### Delighted With The Century.

Permit me to congratulate you on the very marked improvement of your paper. I quit reading the Century regularly several years ago, because it presented many doubts to its readers. This was before you had editorial connections with the paper. I am delighted with the change I observe. Your article on my old friend, J. Z. Tyler and his message, is helpful indeed. I have always had a high regard for my friend and Michigan associate in labor, Brother Willett. He has been much misrepresented. Continue to keep clear of doubt in your teachings, for the world has doubts enough, and continue to give us good news of the churches, and furnish us with spiritual nourishment, such as you are abundantly able to give, and I shall co-operate with you in your laudable undertaking. Don't think for a moment that I belong to a narrow minded, grouchy class, hyper-critical and never satisfied. Not that, but I think I know what this world needs most, and you can help wonderfully in supplying the need. In my position I may be able to aid you. If so, command me.

ANDREW SCOTT.

Danville, Ill.

#### EUREKA COLLEGE AND EDUCATION DAY

Eureka College is carrying on a very aggressive Education Day Campaign. There are something over 700 churches in Illinois. Last year 103 of these churches took the offering for Eureka College. Everything indicates that a larger number will observe the day this year. Many of the strongest churches in the state have already promised to observe the day with a good liberal offering.

It is very probable that the college spends as much money in the observance of Education Day as any Missionary Society does in the observance of its particular day in Illinois. Our receipts, of course, are not quite commensurate with the expenditure, but we have to create an atmosphere for the cause. We count money spent in this way as a profitable investment. To indicate something of what has been done, we give these figures.

There has gone out from the office within the past month 8,000 pieces of literature, 1,200 posters, 9,000 college bulletins, 20,000

offering envelopes and 2,000 personal letters. From the promises that come from the preachers of Illinois for the observance of the day, we get much inspiration. Within a few years we ought to have at least one-half the churches of the state in active participation with us in our educational work.

H. H. PETERS.

#### SIXTH DISTRICT ACTIVE.

The Sixth District Evangelist, Andrew Scott, called a conference of leading ministers and business men of the district of Tuscola, December 27. The most of those invited were present, and a very enjoyable and profitable time experienced—so much so that Messrs. Fisher, Gunn, Sniff, Robertson and others present, demanded another to be held in Champaign Y. M. C. A. at 1 p. m., February 6.

The conference was unanimous in the opinion that the district evangelist should give more of his time to visiting the churches and setting in order the things that are wanting, and especially in helping to supply suitable pastors for vacant pulpits.

Already many churches have accepted pastors on his recommendation without the humiliating experience of trial sermons, and all are giving satisfaction. Much confidence was expressed in the evangelist's ability in this work.

J. H. Wright goes to Harristown from Arthur.

Charles Scrivens goes to Villa Grove, and is partly supported by Champaign as living link.

John I. Gunn goes from Arcola to Marion.

The district evangelist has spent several days at Sullivan, helping to get that church in shape for a greater work than ever before in its history.

#### Christian College

Christian College is approaching the end of the first half of its 60th session, with the assurance of this proving the best year in its history.

After the annual visit of the Inspector from the University of Missouri to the academic departments we have received the report that Christian College is given credit for 24½ approved units as an affiliated institution, this being an advance of 2 credit units over any previous year.

The splendid and commodious new building made possible by a gift of \$25,000 from Mr. R. H. Stockton, of St. Louis, and named in consequence of this gift, the J. S. Dorsey Memorial Hall, is now nearing completion. It is said by building experts to be one of the best constructed buildings ever erected in this college town, known for its many good and beautiful buildings. The new hall contains full equipment of lecture and class rooms, laboratories for chemistry, physics and botany; a beautiful chapel finished in the early English oak, with memorial windows of art glass. Connected with the chapel is a well-lighted study hall fitted with desks and book shelves for reference books; below the chapel and study hall is the largest and best equipped gymnasium connected with any college for women in the Middle West.

The number of matriculates in the School of Music is the largest in the history of the college. One hundred and eighty-seven are registered in the various departments.

The library of the college has recently received generous contributions. A case of books on history and collateral reading has been given by Miss Opal Harvey, of the class of 1908, and another case of classics is a gift from "A Friend" of Christian College. A handsome bust of Shakespeare is the Christmas gift of a group of students to the library, and other gifts are promised in the near future.

The Home-Coming Week, May 23-30, is a



subject of absorbing interest. Many of the alumnae have already signified their intention of being guests of the college and local alumnae at the great 60th annual celebration, and it is anticipated that hundreds of alumnae and former students will meet in Columbia for this festal closing week in May. A reunion banquet is being planned in Kansas City sometime in the near future. Here will meet Kansas City and nearby alumnae, and as in the City alone there are about sixty alumnae, a happy and interesting meeting is assured.

JOSEPHINE A. PEARSON, Dean.

### The Badger State

Claire L. Waite is in a splendid meeting with the Sugar Grove Church, with forty-nine added at last report. This is one of the greatest meetings of the year.

J. P. Wright has just begun a revival at the Pleasant Ridge Church. He reports splendid prospects.

F. H. Ambrose will begin, with the help of a singer, a meeting at Footville Jan. 8. Conditions are ripe for a great ingathering.

The meeting held by J. A. L. Romig, R. E. Stevens minister, at Ladysmith, resulted in adding 100 to the church and in making the work self-sustaining. Mr. Stevens writes in glowing terms of the work done by Evangelist Romig.

The brethren at Viroqua asks that the appropriation for this work from the state board be reduced one-third for the coming year.

The work at Readstown will in all probability be conducted hereafter without assistance from the state board. This at their request.

We certainly rejoice in these indications of growth. There are many other fields which with a little help can be opened and soon made self-supporting.

Our latest undertaking, the work in Green Bay, is making good progress. One accession by letter, Dec. 25. This makes five accessions since the work was started.

One accession by baptism at Richland Center recently. This church has decided to become a Living Link in the state work. Green Bay will be blessed by her fostering care. We rejoice in the two Living Links in so short a time.

N. A. Borop has accepted the call to Beloit, and will begin work Jan. 1. Fine lots have been contracted for in Beloit and at no distant day do we expect to build a chapel. The Footville brethren are fostering this work. The work in the state in general is most hopeful.

FRANK L. VAN VOORHIS,  
Green Bay, Wis. Cor. Secy.

### Notes from the Foreign Society

Every few weeks an appeal comes to the Foreign Society to enter a new field. Representatives from Spain, Russia, Austria, Syria and even from Ur of Chaldee have asked for help within recent months. Probably no organization with the moderate resources of the Foreign Society has ever entered so many great fields. To enter others just now would be impossible. The officers and missionaries of the society have tried to locate work in great strategic centers. Results on the fields have abundantly justified such a policy. Our missionaries are now working at the very heart of China, Japan, India, Africa and the Philippines, and have pushed to the borders of Tibet.

A good woman in California offers \$500 toward Dr. Drummond's much needed hospital at Harda, India, if others will provide the remaining \$3,000. We know of no better investment for the Master than this. Dr. Drummond in small and poorly equipped quarters is treating about 20,000 patients a year. He uses his porch as a dispensary and has no operating room. Someone else help this good man.

The outlook for a great March offering for foreign missions is very bright. Encouraging words are coming in from all directions. E. W. Allen reports marked enthusiasm in the Western rallies. Many pastors are already preparing for the offering. The force at the office is busy as can be getting everything in order in the way of supplies and aids for the offering. We urge the preachers and church officers to send in their requests for March offering supplies early. It will help the secretaries, it will help the offering, and it will help the missionaries. Begin early.

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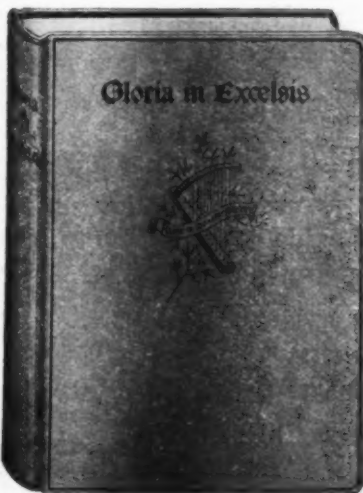
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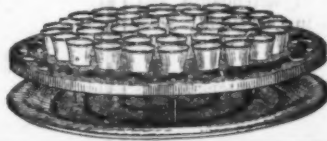
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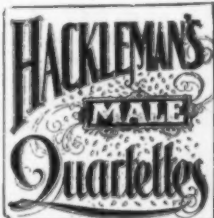
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In the hospital in Damoh, India, in the month of October, there have been 1,137 new patients. The total number attending was 2,438, being an average of more than ninety-three a day. Three hundred and fifty-five village people were treated. Some others were treated when Dr. Fleming went out to their villages, but most of those treated came to the hospital.

H. A. Eicher writes: "My second year examinations are now over, and I am getting down to more steady work, but still keep up language study daily. Mrs. Eicher is studying right along. The cool season is upon us and we can be more active in our labors, and are hoping for a good season's ingathering."

James Ware reports two baptisms in Shanghai, China. One was a woman from Tsung-ming. The other was a little girl from the Girls' School. He writes: "We are having good services, and the reading room in connection with the church at Yang-tsepo is being well patronized."

Miss Edna V. Eek, of Bolenge, Africa, writes: "It is quite true that the more I am able to do for these people the more I enjoy my work. While I have been too busily occupied with my hands for the last four months to do the language work I should do, I have tried to profit by the kind help that has been given me, and so far have not had to call for interpretation in my work with the girls. We have fifteen girls with us now, six of whom were baptized in the last class, and seven are now Christians. I feel a great responsibility in guiding them in the narrow path."

Baptisms have been reported from Africa as follows: At Bolenge fifty-eight, at Lotumbe twenty-one, and at Longa five, eighty-four in all. STEPHEN J. COREY.  
Cincinnati, O.

### Sunday-school Offerings for American Missions

Of the 1,058 Sunday-schools making an offering to American missions this year, 437 are schools that made no offering for American missions last year; 335 have made increased offerings, 220 have given less and 45 have given the same amount contributed last year. These figures would be encouraging were it not for the fact that there are 7,000 other Sunday-schools whose offerings are not in. Some of them have taken the offering, but failed to forward it. These should all be sent before the year closes. Does it not seem that every school among us could take the offering to promote the cause of organized Sunday-school work and American missions? ROBT. M. HOPKINS.

### Co-operation in Colorado

The superintendents of the Christian Sunday-schools of Denver, Boulder and Littleton, Col., comprising ten schools and a membership of about 2,000, have an organization known as a "Bible-school Superintendents' Association." We hold our meetings once every three months, when all questions as to betterment of school system are discussed, new plans are presented, and if feasible are put into practice.

Each superintendent comes to our association meeting with a report of average attendance and collections of his school for the quarter.

Aside from this, each superintendent receives a weekly report of attendance and collections of all schools in the circle. This report is transmitted to our school on each Lord's Day morning.

E. M. Cosner, ex-state superintendent, is president of our association, also superintendent of the school at Orphans' Home, which is maintained by our combine.  
Denver. E. E. CRAWFORD.

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Charles Clayton Morrison, Editor

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